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སྐབ་དབ།

**A Beginning Textbook
of
Lhasa Tibetan**

Ellen Bartee

Nyima Droma

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A Beginning Textbook of Lhasa Tibetan

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PREFACE

The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. We have assumed a general familiarity with the writing system and have only included three chapters as a basic overview of the alphabet and rules of spelling¹. Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan. Hence, no romanized script is provided and the student is encouraged to practice writing as well as speaking every day. However, this textbook can still be used for those who are learning the Tibetan writing system concurrent to speaking.

This is not a grammar book, nor does it seek to analyze Tibetan from a linguistic perspective. We have sought to provide easy explanations without oversimplifying to the point of meaninglessness. In order to do this, vocabulary and grammar are controlled and introduced at an 'digestible' rate. Some structures are not fully explained initially, and complex examples are avoided, but enough explanation is provided for the student to be able to master the conversations being studied. As the lessons progress, complexity will increase.

We have attempted to limit the vocabulary and structures to the Central dialect of Tibetan, particularly that spoken in and around Lhasa. In order to truly represent Lhasa speech, polite terms (honorifics) must be learned. This sometimes makes it difficult for the beginner, but we have tried to include what is necessary without overloading the student. Because written and spoken Tibetan can be quite different, sometimes the pronunciation does not correspond to the written form. We point out such instances to the student and give phonetic transcription to help the student with Lhasa pronunciation.

The core lessons in this textbook contain a limited number of vocabulary items (about 700). Most students will find this a sufficient start as normal everyday contact will also bring opportunities to learn new words. In the process of acquiring vocabulary, it is important to do so in context and we have tried to contextualize the vocabulary included in this book. Depending on the student's speed, we recommend that two to four class hours be spent on each lesson for a duration of roughly 18 weeks.

¹ There are several textbooks that give a good overview of the writing system. For those who read Chinese, look at *zangwen pinyin jiaocai* (*bad.yig.gi sgra.shyor shob.deb*) and the first chapter of *lasa kouyu* (*lha.sa'i kha skad klog.deb*) which provides an overview of all the different rules of spelling. For English readers, try the first chapter of *Modern Tibetan Language, Vol. I* by Thonden Lobsang.

This book is accompanied by 2 cassettes that were recorded by three speakers from Lhasa city and one speaker from Lhokar. Before beginning a new lesson, whether studying with a tutor or in a classroom, it is important to listen to the tape a few times without attempting to say any of the new words or phrases. This will help fix the proper pronunciation and rhythm of the language in the mind of the learner before bad habits are subconsciously formed.

The appendices include several sections that we think will be useful: answers to all the practice work given in each lesson (Appendix I); a short introduction to Tibetan grammar that covers some of the most difficult constructions the student will encounter when first learning Tibetan (Appendix II); a general overview of verbalizers in Tibetan (Appendix III); a paper on honorific usage in LT (Appendix IV) and a very brief reminder of some spelling rules that affect pronunciation (Appendix V). In addition, there are both Tibetan-English and English-Tibetan glossaries to help the student easily look up words as well as an annotated bibliography to give the students areas for further study.

Finally, we would like to thank the many people who helped check this book and/or who provided valuable advice and help as we were writing it. Thanks to Ken Hugoniot, Ngawang Pintsok, Geoff Bailey, Yangchen D. Tsatultsang, and Professor Hu Tan for their corrections, suggestions and ideas. The Tibetan in this book was first produced using Wylie Edit which was developed by Chet Wood. Tashi Tsering, computer whiz, introduced a few changes in the font and managed all the technical difficulties. Tsering Thar kindly allowed us to use his Macintosh while working on the book at the Tibetan Research Center in Beijing.

We hope this book is helpful to you.

Ellen Bartee
Nyima Droma

September, 1998

Revised in September, 2000

སྟོན་ཆ་དང་ལྔ།

LESSON ONE

In this lesson, you will learn the thirty Tibetan root letters and four vowel diacritics.

The Tibetan Alphabet consists of 30 root letters and four vowels. Each root letter has an inherent 'a' sound. When the vowels are added above or below the root letter, they change the 'a' (as in 'pot') to either 'e' (as in 'ray'), 'i' (as in 'bee'), 'o' (as in 'so'), or 'u' (as in 'shoe').

ཀ་ཁ་ག་ང་། THE THIRTY ROOT LETTERS

The 30 letters can be roughly subdivided into either high or low register (low register letters are underlined) and with or without aspiration (aspirated letters are written with an 'h'). Listen carefully and repeat after the speaker on the tape.

ཀ ka	ཁ kha	ག <u>kha</u>	ང nga
ཅ ja	ཆ cha	ཇ <u>cha</u>	ཉ nya
ཏ ta	ཐ tha	ཏ <u>tha</u>	ཌ na
པ pa	ཕ pha	བ <u>pha</u>	མ ma
ཅ tsa	ཆ tsha	ཇ <u>tsha</u>	ཉ wa
ཞ sha	ཟ sa	འ a	ཡ ya
ར ra	ལ <u>la</u>	ཤ sha	ས sa
ཏ ha	ཨ a		

লেখা-রচনা-লেখক WRITING ORDER

It is very important to write each letter in the order and direction that is typically used by Tibetans. The general direction is left to write and top to bottom. In the chart below, each letter is written one stroke at a time for you. (calligraphy by ཨུཾ་ལྷོ།).

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।	६७१	६७२	६७३	६७४
।	६७५	६७६	६७७	६७८
।	६७९	६८०	६८१	६८२
।	६८३	६८४	६८५	६८६
।	६८७	६८८	६८९	६९०
।	६९१	६९२	६९३	६९४
।	६९५	६९६	६९७	६९८
।	६९९	७००	७०१	७०२
।	७०३	७०४	७०५	७०६
।	७०७	७०८	७०९	७१०
।	७११	७१२	७१३	७१४
।	७१५	७१६	७१७	७१८
।	७१९	७२०	७२१	७२२
।	७२३	७२४	७२५	७२६
।	७२७	७२८	७२९	७३०
।	७३१	७३२	७३३	७३४
।	७३५	७३६	७३७	७३८
।	७३९	७४०	७४१	७४२
।	७४३	७४४	७४५	७४६
।	७४७	७४८	७४९	७५०
।	७५१	७५२	७५३	७५४
।	७५५	७५६	७५७	७५८
।	७५९	७६०	७६१	७६२
।	७६३	७६४	७६५	७६६
।	७६७	७६८	७६९	७७०
।	७७१	७७२	७७३	७७४
।	७७५	७७६	७७७	७७८
।	७७९	७८०	७८१	७८२
।	७८३	७८४	७८५	७८६
।	७८७	७८८	७८९	७९०
।	७९१	७९२	७९३	७९४
।	७९५	७९६	७९७	७९८
।	७९९	८००	८०१	८०२
।	८०३	८०४	८०५	८०६
।	८०७	८०८	८०९	८१०
।	८११	८१२	८१३	८१४
।	८१५	८१६	८१७	८१८
।	८१९	८२०	८२१	८२२
।	८२३	८२४	८२५	८२६
।	८२७	८२८	८२९	८३०
।	८३१	८३२	८३३	८३४
।	८३५	८३६	८३७	८३८
।	८३९	८४०	८४१	८४२
।	८४३	८४४	८४५	८४६
।	८४७	८४८	८४९	८५०
।	८५१	८५२	८५३	८५४
।	८५५	८५६	८५७	८५८
।	८५९	८६०	८६१	८६२
।	८६३	८६४	८६५	८६६
।	८६७	८६८	८६९	८७०
।	८७१	८७२	८७३	८७४
।	८७५	८७६	८७७	८७८
।	८७९	८८०	८८१	८८२
।	८८३	८८४	८८५	८८६
।	८८७	८८८	८८९	८९०
।	८९१	८९२	८९३	८९४
।	८९५	८९६	८९७	८९८
।	८९९	९००	९०१	९०२
।	९०३	९०४	९०५	९०६
।	९०७	९०८	९०९	९१०
।	९११	९१२	९१३	९१४
।	९१५	९१६	९१७	९१८
।	९१९	९२०	९२१	९२२
।	९२३	९२४	९२५	९२६
।	९२७	९२८	९२९	९३०
।	९३१	९३२		

དབྱེངས་བཞི། THE FOUR VOWELS¹

Each vowel has a name based on its shape². The chart below indicates each vowel as seen in combination with the root letter ཨ:

ཨི	ཨུ	ཨེ	ཨོ
གི་གུ	ཞབས་ཀུ	འགྲེང་པོ	མ་ཨོ
'curve'	'foot hook'	'upright'	'nose horns'

ཡི་གེ་སྒྲིག་སྤངས། SPELLING STYLE

Syllables in Tibetan can be as simple as one root letter (for example, ཏ 'T') or as complex as a combination of seven elements (one of which is a vowel). Each syllable is spelled in a fixed manner. Learning how to spell aloud is crucial for remembering how to spell words on paper. The basic order is left to right until reaching the root letter, then top to down, and continuing left to right until the syllable (or word) is completed. Listen carefully to the tape several times³ and then repeat the following syllables after the speaker (you will have to stop the tape):

Root letter	Vowel	Word	Meaning
མ	གི་གུ	མི	'person'
ང	ཞབས་ཀུ	ངུ	'to cry'
ད	འགྲེང་པོ	དེ	'that'
ཞ	མ་ཨོ	ཞོ	'yoghurt'

¹ Of course, there are many more vowel sounds in Tibetan, but only four vowel glyphs.

² From *The Classical Tibetan Language* by Stephan Beyer, p. 45.

³ Research has shown that students who first listen to a native speaker many times before attempting to speak, tend to have better pronunciation and intonation than those who do not. Part of the reason for this is that the student can internalize the correct pronunciation and rhythm of the language before falling into bad habits of production. In addition, being able to first listen reduces the potential stress of language learning that some students may encounter.

འདྲ་སྒྲིག་ PRACTICE

A Listen at least three times to the alphabet before attempting to repeat after the speaker.

B. Listen to the tape and circle the letter you hear.

1. ཁྱ ཀྱ ཁྱ

2. ཁྱ ཅྱ ཁྱ རྱ

3. ཅྱ ཅྱ ཅྱ

4. ཅྱ ཅྱ ཅྱ ཅྱ

5. ཅྱ ཅྱ ཅྱ ཅྱ

6. ཅྱ ཅྱ ཅྱ ཅྱ

7. ཅྱ ཅྱ

C Listen to the tape and write the syllables that you hear spelled.

1.

2.

3.

4.

5.

6.

7.

8.

འདྲ་སྒྲིག་གི་ཡོད་པ་མ། DO YOU KNOW?

A person travelling across Tibet will not only notice unique cultural features that distinguish each area, but will also note unique linguistic features. Traditionally, Tibet is divided into three broad dialect groupings: Central (which includes Lhasa Tibetan), Khams and Amdo. Within each of these, there are many smaller dialect subgroups. There can be great differences among these dialects, to the extent that some are mutually unintelligible. However, literate Tibetans all over Tibet use the same written form and can read the same documents. The reading style will vary according to the local dialect and the manner in which they have been taught to read. A person from Amdo for example, most likely will not distinguish any tones in their reading, unlike a person from Lhasa. The person from Lhasa, on the other hand, will not read any initial consonant clusters, unlike the person from Amdo. So even though they may not understand each other when speaking, literate Tibetans can understand each other through writing.

སློབ་ཚན་གཉིས་པ།

LESSON TWO

In this lesson, you will learn the possible suffixes and prefixes in Tibetan

རྒྱུ་མཚན་ FIRST SUFFIXES

Ten of the root letters can also function as suffixes. These are ག ཏ ལ ས ར མ འ ར ལ and ས. We will briefly discuss some of the consequences of pronunciation when these suffixes follow a root letter.

I. Tonal changes

Generally, the suffix ག causes a high tone to become high-falling and a low-rising tone to become low-rising-falling. Compare the following syllables:

ཐ — ཐག ར — རག ར — རག

II. Final consonant

The suffixes ར and ཏ are pronounced at the end of the syllable. For example.

ཆར	'barley beer'
དར	'and'
ཡམ	'mother' (honorific)

III. Vowel changes

A The suffixes ལ ར ལ and ས not only make the vowel of the root letter slightly longer, but also change it in the following ways:

a --> ε (as in English *bet*)
o --> ø (as in French *seul*)
u --> y (as in German *füllen*)

In addition, ར causes the vowel to become nasalized. When root letters include the vowels 'i' or 'e', there is no pronunciation change. Listen to the following examples on the tape:

ཆ	ཆང	ཐ	ཐང	ཡ	ཡང	ཉ	ཉང	ེ	ེང
མ	མམ	ར	རམ	པ	པམ	ཆ	ཆམ	ེ	ེམ
བ	བམ	ས	སམ	པ	པམ	ས	སམ	ེ	ེམ
ང	ངམ	ཆ	ཆམ	ད	དམ	ཞ	ཞམ	ེ	ེམ

B. The suffix ག is pronounced as an unreleased 'p' at the end of the syllable (that is, your mouth should stay closed after pronouncing it) When it follows an open vowel, the 'a' changes to a schwa (like the u in the English word 'cup')⁴.

ཁག	'needle'
དག	'book'
ཡག	'father' (honorific)

C. The suffixes ར and ལ cause the syllable to lengthen. Sometimes ར adds a slight 'r' sound⁵:

ཡར	'up'
པར	'photo'
དགའར	'to be happy'

ཡང རེལ་གྱི་ SECOND SUFFIX

The suffix རེ also functions as a 'second suffix' and can occur after four root letters: ག ར ལ and རེ. Listen to the pronunciation differences

⁴ When ག is the last syllable in a word, it is typically pronounced as 'wa'

⁵ This is especially noticeable with older speakers

ཁ	ཁམ	ཁམས
ས	སང	སངས
ཐ	ཐབ	ཐབས
ལ	ལྟག	ལྟགས

ཕྱིན་འདྲུག་ PREFIXES

There are five prefixes that can occur before a variety of root letters.

Prefix	Root letters
ག	ཅ ཏ འ འ ས ཞ ཟ ཏ ཏ ཡ
ད	ཀ ས ཐ ཐ ཏ ཏ
ང	ཀ ཅ ཏ འ འ ས ཞ ཟ ཏ ཏ
མ	ཁ ཏ ཐ ཏ ཏ ཏ ཏ ཏ ཏ ཏ
འ	ཁ ཏ ཐ ཏ ཏ ཏ ཏ ཏ ཏ ཏ

The pronunciation of some root letters is affected by the prefix. When ཏ ཏ ཏ ཏ are prefixed, they change from low to high tone. When ཏ ཏ ཏ ཏ are prefixed they change from being aspirated to being unaspirated. When ཀ ཅ ཏ ཏ ཏ are prefixed, their pronunciation does not change.

ཡི་གེ་སྒྲིག་སྤྲེལ་ SPELLING STYLE

Each prefix is pronounced with 'wo/ o before the root letter and then the finally the whole syllable. For example:

'yak'	ག འྲྀག་ + ཡ + ཐ = ཐའྲྀག་
'to be happy'	ད འྲྀག་ + ཐ + ཏ = ཏའྲྀག་
'to send out'	ང འྲྀག་ + ཏ + ཏ = ཏངའྲྀག་

'face'

མ་འོག་ + ད་ + ར་ རྩ་ + མཛོ་ + ང་ = མཛོང་

'to land'

འ་འོག་ + བ་ + བ་ = འབབ་

NOTE At first, it can be difficult to know which letter is the root letter. Here are a few simple ways to recognize the root letter to get you started. The root letter is almost always the one which has a vowel or another letter above or below it. If there are two letters, then the first letter must be the root letter. If there are four letters, then the second letter must be the root letter. In most three letter syllables, the second letter is the root letter. If the second letter is one of the suffixes ག་ ང་ བ་ or མ་ and is followed by ས་, then the first letter is the root letter.

འདྲ་སྒྲུབ་ PRACTICE

A. Write each word as you would verbally spell it.

1. སྤྱི་ 2. མཛོ་ 3. མཛོང་ 4. དངུལ་ 5. མགོ་ 6. གཤམ་ 7. གཡམ་ 8. གཅིག་

B. Circle the root letter in each of the following words.

1. བདག་ 2. མཛགས་ 3. མཛོང་ 4. གངས་ 5. འཕྲོམས་ 6. ཡོད་ 7. དཀའ་

འདྲ་སྒྲུབ་གི་གི་ཡོད་པས། DO YOU KNOW?

In Written Tibetan a small dot called ཚེག་ occurs between syllables, but there is no indication of word boundaries. Since many Tibetan words are polysyllabic, it can be difficult at first to recognize word breaks. In

addition, there is only one punctuation mark (།) called གཤོག་. It can be used at the end of a sentence, a paragraph, or a book. It can also tell the reader where to pause or where to take a breath. Another convention commonly used is called ཡིག་མགོ་ (ཡིག་།) and is used at the beginning of an article or book.

སློབ་ཚན་གསུམ་པ།

LESSON THREE

In this lesson, we will finish our overview of the Tibetan alphabet and spelling

So far, we have talked about prefixes, suffixes and vowels that can all occur in one syllable. In addition, there are superfixes and subfixes that can go above and below the root letter. As few as one, and as many as seven different elements can occur in one syllable.

མགོ་ཅན་ SUPERFIXED LETTERS

Three letters ར, ལ and ས can function as superfixes. The rules of pronunciation are the same as those for the prefixes with a few exceptions. When ལ is superfixed to ཏ, the result is *lha*. Like the vowels, these letters have names and can occur with the following root letters:

Superfix	Name	Root letter occurs with
ར	ར་མགོ།	ཀ ཏ ཅ ག ར ད བ ཇ ཉ ང མ ཁ
ལ	ལ་མགོ།	ཀ ཅ ཏ ང ག ར ད བ ང ཏ
ས	ས་མགོ།	ཀ ཏ ང ཅ ག ད བ ང ཉ མ ཁ

ཡི་གེ་སློབ་སྤྲོད་ SPELLING STYLE

The correct spelling order is first the superfixed letter, then the root with the suffix བདག་སྤྲེལ་, then the whole syllable (the other elements such as prefixes and suffixes follow the order explained in the previous chapters).





ར	ཏ བདག་སྤྲེལ་	ཏྭ		
ལ	ང བདག་སྤྲེལ་	ལྭ		
ས	ཏ བདག་སྤྲེལ་	སྭ	ག	སྭག
ལ	ཅ བདག་སྤྲེལ་	ལྭ	ག་ས	ལྭག་ས
ལ	ཏ བདག་སྤྲེལ་	ལྭ	མ་རྩ	ལྭམ་རྩ

NOTE Prefixes and superfixes can affect adjacent syllables within words. For example, when a syllable does not have a coda, that is, no final consonant, it may take the prefix of the following syllable as its coda.

Thus, most Lhasans pronounce ཏ་འཇམ་ལ་ (from the examples above) as *tap ta*, not *ta ta*. In addition, the prefix འ and the superfix འ are often pronounced as a final nasal consonant in the previous syllable. Thus a word like ཏ་ལྟ་ ('now') is pronounced *than ta*, not *tha ta*. As in the spelling systems of most languages, however, there are exceptions.

འདྲེན་མཁའ་ SUBJOINED LETTERS

There are four letters, ཡ་ ར་ ལ་ ལྟ་, which can function as subjoined letters. Unlike most of the other letters three of these letters change their shape drastically*. These letters can occur with the following root letters:

Letter	Shape	Name	Root letters
ཡ་		ཡ་འཇམ་ལ་	ཀ་ ཁ་ ག་ ལ་ བ་ ཇ་ མ་
ར་		ར་འཇམ་ལ་	ཀ་ ཏ་ པ་ བ་ ལ་ ག་ ཏ་ ལ་ ཏ་ མ་ ས་
ལ་		ལ་འཇམ་ལ་	ཀ་ ག་ ལ་ ར་ ས་ ཟ་
ལྟ་		ལྟ་བྱུར་	ཀ་ ཁ་ ག་ ཏ་ ཏ་ ཚ་ ལ་ ཟ་ ར་ ལ་ ཏ་ ས་ ཏ་

With the exception of ལྟ་བྱུར་, which does not change the pronunciation of the root letter it occurs with, the subjoined letters greatly affect the pronunciation.

- When ཡ་ is subjoined to ཀ་ ཁ་ or ག་, they are pronounced with a *y* sound (kya, khya, khya). When it is subjoined to ལ་ བ་ ཇ་ or མ་, they are pronounced just like ར་ ཚ་ ལ་ and ཏ་.
- When ར་ is subjoined to ཀ་ ཏ་ པ་ བ་ ལ་ ག་ ཏ་ or ལ་, they are pronounced with an 'tr' sound. Aspiration and tone do not change in the root.

* The superfix ར་ is changed slightly as well.

letter. Thus ཀ ཏ and ཡ are all pronounced as high and unaspirated *tra* ར and ལ are pronounced as high and aspirated *thra* and འ ས ཇ ཉ and ཐ are all pronounced as low, aspirated *thra*.

- When ལ is subjoined to ཀ ར འ ར or ས, all but one of the root letters is pronounced *la* with a high tone. Thus ལྷ ལྱ ལྲ etc., are all pronounced *la*. The one exception is ལླ which is pronounced *ta'*.

ཡི་གེ་སྟོན་སྒྲུབ་ SPELLING STYLE

The subjoined letters are read after the root letter in the manner shown below. The final combination is the completed syllable

འ	ཡ་བདགས	ཏ		
ར	ཡ་བདགས	འ	ག་ག	ཁྱ
འ	ར་བདགས	འ	ས	འས
ཞ	མ་ཟུར	ཞ		
ཀ	ལ་བདགས	ལྷ	ན་རྩ	ལྱྱ ཇ ལྲྱག

རང་སྒྲུབ་ PRACTICE

A. Circle the syllable that is a different sound from the others.

1. ལྱ ལ ལྲ ལླ
2. ལྱ ལྲ ལླ ལྴ
3. ར འ རྩ རྱ

B. Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters)

Some speakers first pronounce a slight nasal consonant before the root consonant. This is true for roots which have ར or འ as prefixes and ལ as a suffix.

1 ལྷན་རྒྱུ་

2 ལྷན་རྒྱུ་

3 ལྷན་

4 ལྷན་

རྒྱུ་གྲི་གི་ཡོད་པས། DO YOU KNOW?

Tibetans love calligraphy and place high value on its history and written expression. At the inception of written Tibetan, there were two main styles of writing: ལྷན་རྒྱུ་ and ལྷན་མེད་ which are still used today. The font

used in most publications, including this book, is ལྷན་རྒྱུ་. During the

Tubo Dynasty, eight styles of ལྷན་རྒྱུ་ and two kinds of ལྷན་མེད་ were developed. Eventually as many as a hundred different styles of writing were developed, each with its own unique style. In Modern Tibet, four styles are mainly used. Children usually begin learning how to write

ལྷན་མེད་. Most Tibetans in Central Tibet use ལྷན་མེད་ and ལྷན་མེད་ for correspondence and everyday business, while those from Amdo and

Khams tend to use ལྷན་རྒྱུ་. ལྷན་རྒྱུ་ is used throughout Tibet, but probably used more in Lhasa than elsewhere. Here are examples of these four

scripts (calligraphy by ལྷན་མེད་)

དགེ་ལོ་སྒྲིག་པ་

ལྷ་མོ་སྒྲིག་པ་ལྷ་མོ་སྒྲིག་པ་

ལྷ་མོ་

ལྷ་མོ་སྒྲིག་པ་ལྷ་མོ་སྒྲིག་པ་

ལྷ་མོ་སྒྲིག་པ་

ལྷ་མོ་སྒྲིག་པ་ལྷ་མོ་སྒྲིག་པ་

ལྷ་མོ་སྒྲིག་པ་

ལྷ་མོ་སྒྲིག་པ་ལྷ་མོ་སྒྲིག་པ་

སློབ་ཆུང་བཞི་པ།

LESSON FOUR

In this lesson, you will learn the linking verb རེད, its negative མེ རེད and the question form རེད ཡངས།

DIALOGUE ONE

མིག་དམར། ཉི་མ་ལགས། འདི་ག་རེ་རེད།

ཉི་མ། དེ་སྒྲིག་ཀྱི་རེད། མིག་དམར་ལགས། འདི་ག་རེ་རེད།

མིག་དམར། དེ་སློབ་དེང་རེད། འདི་ག་རེ་རེད།

ཉི་མ། དེ་རྒྱུ་བཀྲུག་རེད། འདི་ག་རེ་རེད།

མིག་དམར། དེ་སྒྲིག་ཅེ་རེད།

ཉི་མ། ཡངས།

Migmar: Nyima-la, what is this?

Nyima: That is a pen. Migmar-la, what is this?

Migmar: That is a textbook. What is this?

Nyima: That is a chair. What is this?

Migmar: That is a table.

Nyima: Oh.

ཆེན་གསལ། NEW WORDS

1. སློབ་ཆུང་ lesson/class

13. དང་པོ་ first, ordinal number*

2. རེད that

14. སྒྲིག་ pen

* དང་པོ་ is the ordinal number for གཅོད་, all other numbers form the ordinals by adding ལ་ to the cardinal form, i.e. གཉིས་ལ་ 'second', གསུམ་ལ་ 'third', etc.

3. འདི	this	15. འཇགས	polite suffix attached to names and titles
4. དཔ	book	16. སློབ་དཔ	textbook
5. ལྷུང་བཀུག	chair	17. སྒྲུབ་ཅེ	desk, table
6. རེད	is	18. མ	negative, not
7. ག་ཟེ	what (question word)	19. སྐས	question particle
8. ཨ་འཇགས	'oh', 'ah'	20. རྩ་ཕྱོག	pencil
9. ཆེག	word	21. ཆེག་མཛོད	dictionary
10. གསར་པ	new	22. རྩོག་བྱ (བྲག་གྱ)	paper
11. མིག་དམར	Mars, a person's name		
12. ཉི་མ	The sun, a person's name		

GRAMMAR

I. Dialogue one is based on two grammatical patterns:

A Interrogative sentence (content question⁹)

this/that	+	question word	+	verb
འདི/དེ		ག་ཟེ		རེད

B. Declarative sentence (simple sentence)

this/that	+	Noun	+	verb
འདི/དེ		དེའ		རེད

II Numbers 1-10 Numbers come after the nouns they modify (just the opposite from English). After looking at numbers one to ten, fill in the blanks according to the pictures below:

1. གཅིག one 6. ལྔ་ག six

⁹ A content question (or information question) requires an answer other than yes/no or a choice of one of two possibilities (either/or).

2. གཉིས་ two 7. བདུན་ seven

3. གསུམ་ three 8. བརྒྱད་ eight

4. བཞི་ four 9. དགུ་ nine

5. གཅིག་ five 10. བཅུ་ ten



ཞི་སྒྲིག་གཅིག་



SAY IT RIGHT གཉིས་ is pronounced གུག་ in spoken Lhasa speech. In questions, རེད་ is pronounced like the 'e' [ɛ] in 'red', while in statements, it is pronounced like the 'a' [a] in 'ray'. Listen closely to the tape as well as to your teacher.

DIALOGUE TWO

མིག་དམར་ ཉི་མ་ལགས། འདི་སྒྲིག་པེད་པས།

ཉི་མ། རེད། དེ་སྒྲིག་པེད། འདི་སློབ་དེབ་པེད་པས།

མིག་དམར་ མ་པེད། དེ་སློབ་དེབ་མ་པེད། དེ་ཆེག་མཛོད་པེད།

ཉི་མ། ཞ་ལས། འདི་གྲོག་པེད་པས།

མིག་དམར་ རེད། དེ་གྲོག་པེད།

Migmar: Nyima-la, Is this a pen?

Nyima: Yes, that is a pen. Is this a textbook?

Migmar: No, that is not a textbook. That is a dictionary.

Nyima: Oh. Is this paper?

Migmar: Yes, That is paper.

GRAMMAR

1 The negative གཉིས་ is placed between the noun and the verb to make a negative sentence:

འདི་/དེ་ + གླེང་དེབ་ + མ་ཟེད། 'This/that is not a textbook'

II Yes/no questions¹⁰ are formed by adding བཤམ་ as the final constituent in the sentence. The answer can be a full sentence or simply 'is' or 'is not'

Q: འདི་/དེ་ + གླེང་དེབ་ + རེད་པཤམ། 'Is this/that a textbook?'

A. རེད། 'Yes, it is' (literally 'is')

མ་ཟེད། 'No, it is not' (literally 'not is')

མ་ཟེད། དེ་གླེང་དེབ་མ་ཟེད། 'No, that is not a textbook'

ཡང་སྒྲུང་ PRACTICE

A. Fill in the blanks:

1 འདི་ _____ ཟེད། _____ གླེང་ཙེ་ཟེད། (Question/answer)

2. དེ་གླེང་བཀྲལ་ _____ (Question)

3. དེ་ _____ མ་ཟེད། _____ ཟེད།

B. Based on the first example, make four sentences about each one of the following pictures¹¹:

1.



a. དེ་སྒྲིག་ཟེད་པཤམ།

b. འདི་སྒྲིག་མ་ཟེད།

c. དེ་ག་ཙེ་ཟེད།

d. འདི་ཞི་སྒྲིག་ཟེད།

¹⁰ Questions which require a yes or no answer

¹¹ It is not important which demonstrative pronoun ('this' or 'that') is used in this exercise as long as the student has a real context in mind.

2.



a.

b.

c.

d.

3.



a.

b.

c.

d.

4.



a.

b.

c.

d.

C. Using the new words of lesson one, form the following different sentence types:

1. Simple (declarative) sentence

2. Negative sentence

3. Content question interrogative sentence

4. Yes/no question interrogative sentence

MEMORIZE the days of the week and numbers 1-10, listen closely and try to imitate the pronunciation of the speaker on the tape:

Days of the week¹

གཟའ་ཉི་མ	Sunday
གཟའ་ལྷ་པ	Monday
གཟའ་མིག་དམར	Tuesday
གཟའ་ལྷག་པ	Wednesday
གཟའ་ལྷན་ར	Thursday
གཟའ་པ་སང	Friday
གཟའ་སྤེན་པ	Saturday

Numbers one through ten:

གཅིག	one	གཉིས	two
གསུམ	three	བཞི	four
ལྔ	five	དྲུག	six
བདུན	seven	བརྒྱད	eight
དག	nine	བཅུ	ten

SOME USEFUL PHRASES

[This section will include phrases that will be useful as you start speaking Tibetan. It is best to memorize them and use them as often as you can.]

བུགས་ཇེ་ཚེ། 'Thank you'

བུགས་ཚེ་གནང་། 'Thank you' (honorific)

¹ There are other words used for the days of the week, for example, it is also common to speak of the days of the week in cycles of seven (བདུན་པ་ལྟར་), but you can learn those later.

རང་ཉ་གོ་གི་ཡོད་པས། DO YOU KNOW?

Tibetans have many ways to select names for their children. Often the names have four syllables, but not always. One way to pick a child's name is to use the day of the week the child was born on. For example, གཟའ་ཉི་མ་ 'Sunday' (ཉི་མ་ means 'sun'), if a child is born on a Sunday, ཉི་མ་, a common Tibetan name, can be used (just drop the གཟའ་). All the days of the week are used as names or parts of names, they also have other meanings གཟའ་ can be put before the following words to form days of the week: ཉི་མ་ 'sun' (Sunday); སྐུ་མ་ 'moon' (Monday), མིག་དམར་ 'Mars' (Tuesday); རྩམ་པ་ 'Mercury' (Wednesday); ལྷ་མ་ 'Jupiter' (Thursday); ལ་སངས་ 'Venus' (Friday); and སྤེན་པ་ 'Saturn' (Saturday).

སློབ་ཆུང་ལྟ་སྒྲུབ།

LESSON FIVE

In this lesson, you will learn the verb ཡིན་ as well as more about རེད་.

DIALOGUE ONE

- ཀ ཁྱེད་ཐོད་རིགས་རེད་པས།
 ཁ རེད། ཁྱེད་ཐོད་རིགས་རེད།
 ཀ བྱེད་རང་ཐོད་རིགས་ཡིན་པས།
 ཁ ཡིན། ང་ཐོད་རིགས་ཡིན།

- A: Is he/she Tibetan?
 B: Ye, he/she is Tibetan.
 A: Are you Tibetan.
 B: Yes, I am Tibetan.

རྩོག་གསུང་ NEW WORDS

- | | | | |
|--------------|------------------------------|---------------------|--|
| 1. ང་ | I, me | 7. ཐོད་ | Tibet |
| 2. བྱེད་ རང་ | you (hon.) | 8. ཐོད་ རིགས་ | Tibetan (ཐོད་ མི,
ཐོད་པ།) ¹³ |
| 3. ཁྱེད་ | 3rd person (hon) | 9. མི་ | man, person |
| 4. ཆོ་ | plural marker | 10. བུ་མོ་ (ཐོ་མོ་) | girl |
| 5. ཡིན་ | is, to be (1st person) | 11. བུ་ | boy |
| 6. རེད་ | is, to be (non-first person) | 12. ཀྱང་/ཁྱང་ | used like A/B |

¹³ ཐོད་ པ་ is probably more outside China than inside ཐོད་ མི་ is not used that much

GRAMMAR

- I In declarative sentences, ཡིན་ is generally used with first person and རེད་ is used with second and third person.

ང ཡིན།	ཁྱེད་རང་རེད།	ཁོང་རེད།
ང་གྱུ་ཡིན།	ཁྱེད་རང་གྱུ་མོ་རེད།	ཁོང་གྱུ་རེད།
ང་ཐོད་རིགས་ཡིན།	ཁྱེད་རང་ཐོད་རིགས་རེད།	ཁོང་ཐོད་རིགས་རེད།

- II. ཚྛོ་ can be added to person pronouns, demonstrative pronouns and some words¹⁴ to express plurality:

ང་ཚྛོ་ 'we'	ཁྱེད་རང་ཚྛོ་ 'you (plural)'	ཁོང་ཚྛོ་ 'they'
འདྲི་ཚྛོ་ 'these'	དེ་ཚྛོ་ 'those'	

SAY IT RIGHT Vowels in syllables which are in the same word affect each other's pronunciation. Often, the vowel in the first syllable becomes the same as, or very close to, the vowel in the following syllable. Thus, གྱུ་མོ་ is pronounced བོ་མོ་. The vowel in the first syllable is affected by the vowel in the second syllable.

DIALOGUE TWO

- ཀ གྱུ་དེ་ཐོད་རིགས་རེད་པས།
ཁ མ་རེད། གྱུ་དེ་ཐོད་རིགས་མ་རེད།
ཀ འོ་ན། ཁོང་མི་རིགས་ག་རེ་རེད།
ཁ གྱུ་དེ་རྒྱ་རིགས་རེད།
ཀ བྱི་དེ་ཁོང་གི་རེད་པས།
ཁ མ་རེད། དེ་ངའི་བྱི་རེད།

¹⁴ Usually those words which refer to people.

ka: Is that guy Tibetan?
kha: No, that guy is not Tibetan.
ka: Then, what nationality is he?
kha: That guy is Chinese.
ka: Oh. Is that dog his?
kha: No, That is my dog.

ཆེག་གསུམ་ NEW WORDS

- | | | | |
|--------------|----------------------|---------------|---------------------|
| 1. ཕྱི་ཆེག་ | China | 7. ཕྱི་དཀར་ | India ¹⁵ |
| 2. ཕྱི་རིགས་ | Chinese (ཕྱི་མི) | 8. ཕྱི་དཀར་བ་ | Indian (ཕྱི་དཀར་ར་) |
| 3. རོ་ན་ | well then, then | 9. དཀར་པོ་ | white |
| 4. བྱི་ | dog | 10. ཆུང་པོ་ | black |
| 5. གི་/འི་ | genitive marker (of) | 11. མི་རིགས་ | nationality |
| 6. ཞི་མི་ | cat | | |

SAY IT RIGHT ཕྱི་དཀར་བ་ is often pronounced ཕྱི་དཀར་ར་ [kʰækɑ:ɾə].

GRAMMAR

- I. གི་ and འི་ have the same meaning and function, but འི་ is used on words which end with vowels and གི་ is used on words which end in consonants¹⁶. When འི་ is added to words, the pronunciation is affected [a] (as in 'ah') becomes [e] (as in 'ray') and [o] becomes [ø] (say 'ay' with rounded lips); in addition, there is a slight lengthening of the vowel.

ང་	[ŋa]	†	ང་འི་	[ŋe:]	'my', 'mine'
ཁོ་	[kʰo]	†	ཁོ་འི་	[kʰø]	'his'

¹⁵ An alternative spelling is ཕྱི་གར་ which is a more common in Written Tibetan

¹⁶ Altogether there are five allomorphs (variations) in Written Tibetan and they are given in chapter three.

ཞི་མི [ʃimi] ཟླ

ཞི་མིའི [ʃimi:] '(the) cat's

II Dialogue Two includes two different ways to express possession

A. དེ་ ངའི་ ཁྱི་ རེད། 'That is my dog'
that my dog is

B. ཁྱི་ དེ་ ངའི་ རེད། 'That dog is mine'
dog that my is

III. In Lesson One, you learned that numbers come after the nouns they modify. When a phrase has a noun, number and demonstrative pronoun, the order is the opposite of English:

A. མི་ གསུམ་ དེ་ཚོ། 'Those three men'
man three that.plural

B. དེབ་ གཉིས་པོ་ འདི་ཚོ། 'These two books'¹⁷
book two this.plural

IV. Suffixes in Tibetan are very productive; that is, a small number of suffixes have wide applications and often adding a suffix forms a new word. So far, you have learned the following suffixes:

<u>Suffix</u>	<u>Meaning</u>	<u>Examples</u>	
མོ	'female'	བུ་མོ	'girl'
མི	'person'	གྲུ་མི	'Chinese'
		བོད་མི	'Tibetan' ¹⁸
པ	'person'	བོད་པ	'Tibetan'

¹⁷ Most adjectives are formed with the suffix ལོ; when numbers fill an adjective slot, they also can take this suffix. This seems to be optional however and determined by how it sounds that is, how the phrase flows, which is an important criteria in Tibetan

¹⁸ བོད་མི is also the name of the 'Pumi' nationality in Yunnan province.

འདྲ་སྒྲུབ་ PRACTICE

A Write the Tibetan equivalent of the following English phrases.

1. my book
2. This is my book
3. This book is mine
4. That book is not mine
5. that person
6. That person is a male
7. That person is not a Tibetan
8. This book is that person's
9. three dictionaries
10. Those two dictionaries are his/hers

B. Using ཞི and འི put the following words into correct order to make phrases or sentences as in the first example:

1. (ཞི/འི) རྒྱ་མཚོ་ ཡུལ་ རྒྱ་མཚོ་
རྒྱ་མཚོ་ཡུལ་རྒྱ་མཚོ་

2. ཡུལ་ རྒྱ་མཚོ་ རྒྱ་མཚོ་ (ཞི/འི) རྒྱ་མཚོ་

3. རྒྱ་མཚོ་ རྒྱ་མཚོ་ (ཞི/འི) རྒྱ་མཚོ་ རྒྱ་མཚོ་ རྒྱ་མཚོ་

4. ཡུལ་ རྒྱ་མཚོ་ རྒྱ་མཚོ་ རྒྱ་མཚོ་ (ཞི/འི)

5. རྒྱ་མཚོ་ ཡུལ་ རྒྱ་མཚོ་ རྒྱ་མཚོ་ (ཞི/འི)

SOME USEFUL PHRASES

ངས་ ཉ་གོ་གི་མེད།

'I don't know.'

དགོངས་དག།

'I am sorry.'

རང་དོག་གི་ཡོད་པས། DO YOU KNOW?

Tibetans love pets, especially dogs and cats. But among the nomads and farmers, dogs are more than pets – they are guard dogs. Often Tibetans will have several dogs around their house or tent. These dogs, or mastiffs, are ferocious towards anyone they do not know. Sometimes they are tied up, but not always, so it is always better to shout out ‘hello’ (ཨོཾ་ཨོཾ་།) from a safe distance before venturing too close.

སླབ་ཚན་དྲུག་པ།

LESSON SIX

In this lesson, you will learn how to form questions as well as more about the genitive marker

DIALOGUE ONE

མིག་དམར། ཉི་མ་ལགས། བྱེད་རང་ག་ནས་ཡིན་པ།
ཉི་མ། ང་ལྟ་ས་ནས་ཡིན། བྱེད་རང་ག་ནས་ཡིན་པ།
མིག་དམར། ང་གཞིས་ཀ་ཕྱི་ནས་ཡིན།
ཉི་མ། ཨ་ལས། ཁྱོད་སྤུ་རེད།
མིག་དམར། ཁྱོད་ངའི་གྲོགས་པོ་རེད།
ཉི་མ། བྱེད་རང་གི་གྲོགས་པོ་ཀྱང་རིགས་རེད་པས།
མིག་དམར། ཡི་རེད། ཁྱོད་ཕྱི་རྒྱལ་མི་རེད། ཁྱོད་རི་ཡིན་ནས་རེད།
ཉི་མ། ཨ་ལས།

Migmar: Nyima-la, Where are you from?
Nyima: I am from Lhasa. Where are you from?
Migmar: I am from Shigatse.
Nyima: Oh. Who is he?
Migmar: He is my friend.
Nyima: Is your friend Chinese?
Migmar: No, he is a foreigner. He is from Japan.
Nyima: Ah.

ཆེག་གསུམ་

- | | | | |
|--------------|---------------|------------|---------------------|
| 1. ནས་ | from | 7. སྤུ་ | who |
| 2. གྲོགས་པོ་ | friend (male) | 8. རི་ཡིན་ | Japan ¹⁹ |

¹⁹ For Tibetans living in China, the names of countries are generally borrowed from Chinese for those living outside of China, they are often borrowed from English

3 ག་ནས་	from where	9. བྱི་གྲུལ་	foreign (lit
4 ལྷ་ས་ (ལྷ་ས་ས་)	Lhasa		'outside kingdom')
5. གཞིས་གཤེན་	Shigatse	10. བྱི་གྲུལ་མི	foreigner
6 བློ་གྲོས་མོ	friend (female)		

SAY IT RIGHT The choice of genitive marker གི་ བྱི་ གྱི་ or འི་ is affected by the preceding consonant²⁰, but they have the same meaning; in Lhasa speech they also have the same pronunciation (ཀྱི). In the capital, ལྷ་ས་ is pronounced ལྷ་ས་ས་ [tɛsɔ].

GRAMMAR

1. Dialogue One includes the following patterns²¹:

A. Interrogative with WH question word²²

pronoun	+	question word	+	ཡིན།/རེད།
ཁྱེད་རང་		ག་ནས་		ཡིན་པ། ²³
ཁོང་		ག་ནས་		རེད།
ང་		ག་ནས་		རེད།

²⁰ Following syllables that end in: ཀ་ or ར་ use གི་; ལ་ མ་ ར་ or ལ་ use བྱི་, ཏ་ བ་ or ས་ use གྱི་, འ་ or open vowels, use འི་

²¹ 1st person questions and 2nd person statements are rare (probably because it is unlikely that one would ask information about oneself or make a statement to someone about themselves), but we included these to show the complete set of grammatical forms. Your teacher may resist such forms, but they do exist in situations of joking, accusation, etc.

²² Questions that express who, what, when, where, why, how, and which.

²³ In WH questions, འི་ is often used when asking a person a direct question about themselves. It seems to take away some of the potential harshness of such a question.

B Interrogative with the question particle བས།

pronoun	+ nationality	+	ཡིན་/ཟེད་+	བས།
བྱད་རང་	བོད་རིགས་		ཡིན་	བས།
ཁོང་	ཧུ་རིགས་		ཟེད་	བས།
ང་	ཕྱི་རྒྱལ་མི་		ཟེད་	བས།

C. Statement with the postposition²⁴ ནས།

pronoun	+ place name	+	ནས་ + ཡིན་/ ཟེད།
ང་	ལྷ་ས་		ནས་ ཡིན།
ཁོང་	ལྷ་ས་		ནས་ ཟེད།
བྱད་རང་	ལྷ་ས་		ནས་ ཟེད།

D. Stating one's nationality

pronoun	nationality	ཡིན་/ ཟེད།
ང་	བོད་རིགས་	ཡིན།
ཁོང་	ཧུ་རིགས་	ཟེད།
བྱད་རང་	ཕྱི་རྒྱལ་མི་	ཟེད།

These patterns are based on the correspondence of person with verb marking in Tibetan. First person statements and second person questions take the same verb form while second and third person statements as well as first person questions take the same form:

²⁴ In this case, ནས། is a postposition (comes after the noun rather than before) similar to the English preposition 'from', strictly speaking however, ནས། is an ablative case marker that generally indicates the source of some location, event or action. This will be discussed in more detail later

	1st person	2nd person	3rd person
Statement	<u>ང་ཡིན།</u>	ཁྱེད་རང་ཡིན།	ཁོང་ཡིན།
Question	ང་ཡིན་པ་མ་ཟེ།	<u>ཁྱེད་རང་ཡིན་པ་མ་ཟེ།</u>	ཁོང་ཡིན་པ་མ་ཟེ།
Negative	<u>ང་མིན།</u>	ཁྱེད་རང་མིན།	ཁོང་མིན།

Notice that the verb marking in questions reflect the form of the expected answer:

Q: ཁྱེད་རང་གི་མཚན་ལག་ཡིན་པ་མ་ཟེ།

A: ཡིན། ང་གི་མཚན་ལག་ཡིན།

Q: ང་གི་མཚན་ལག་ཡིན་པ་མ་ཟེ།

A: ཡིན། ཁྱེད་རང་གི་མཚན་ལག་ཡིན།

Q: ཁོང་གི་མཚན་ལག་ཡིན་པ་མ་ཟེ།

A: ཡིན། ཁོང་གི་མཚན་ལག་ཡིན།

DIALOGUE TWO

ཨོ་མོ་ལ། བཀྲ་ཤིས་བདེ་ལོགས།

ཐམ། བཀྲ་ཤིས་བདེ་ལོགས།

ཨོ་མོ་ལ། ཁྱེད་རང་གི་མཚན་ལག་ཅི་ཞིག་ཡིན།

ཐམ། ངའི་མིང་ལ་ཐམ་ཟེ་རྒྱུ་ཡིན། ཁྱེད་རང་གི་མཚན་ལག་ཅི་ཞིག་ཡིན།

ཨོ་མོ་ལ། ངའི་མིང་ལ་ཨོ་མོ་ལ་ཟེ་རྒྱུ་ཡིན། ཁྱེད་རང་གི་མཚན་ལག་ཅི་ཞིག་ཡིན་པ་མ་ཟེ།

ཐམ། མིན། ང་ཀྱང་ཨོ་མོ་ལ་ཟེ།

Benpa: Tashi Delek.

Tom: Tashi Delek

Benpa: What is your name?

Tom: My name is Tom. What is your name?

Benpa: My name is Benpa. Are you from America?
 Tom No, I am from England.

ཚིག་གསུམ་

1. མཚན་ལ	name (hon)	6. དབྱིན་ཇི	England ²⁵
2. མིང་ལ	name	7. ཐམ	Tom
3. ལྟ	to be called (hon)	8. གི་ཡོད	existential verb ending ²⁶
4. ཟེར	to be called	9. བཀྲ་ཤིས་བདེ་ལེགས།	good fortune
5. ཨ་མེ་རི་ཀ	United States		

NOTE བཀྲ་ཤིས་བདེ་ལེགས། is mostly used around New Years, after not seeing one another for a long time, or on special occasions. Occasionally it is used as a greeting; however, among Tibetans this is uncommon and is mostly used between a foreigner and a Tibetan.

In Lesson Five, honorifics will be introduced more regularly. There is an introduction to honorifics in Appendix IV. You may find it helpful to read as honorifics are very important in Lhasa speech.

GRAMMAR

Dialogue Two is based on the following patterns:

A. Pronoun +	གི/འི	+ name	qst word	+ ཟེར/ལྟ	+ གི་ཡོད།/གི་ཡོག་ཅིང།
ཁྱེད་མང་	གི	མཚན་ལ	ག་ཅེ	ལྟ	གི་ཡོད།
ཁོང་	གི	མཚན་ལ	ག་ཅེ	ལྟ	གི་ཡོག་ཅིང།
ང	འི	མིང་ལ	ག་ཅེ	ཟེར	གྱི་ཡོག་ཅིང།

²⁵ This is often used for any white westerner.

²⁶ More teaching on this ending later

B Pronoun + ཁོ/འི + name + NAME + ཟེར/ལྟ + ཞི་ཡོད།/གི་ཡོག་
ཅེད།

ང	འི	མིང་ལ	སྟེན་པ་	ཟེར་	བྱི་ཡོད།
ཁོང	གི	མཚན་ལ	ཉི་མ	ལྟ	གི་ཡོག་ཅེད།
བྱེད་རང་	གི	མཚན་ལ	མིག་དམར་	ལྟ	གི་ཡོག་ཅེད།

As to person marking, ཞི་ཡོད། and ཞི་ཡོག་ཅེད། function much the same as ཡིན། and ཅེད།; more will be explained about their specific use in the next lesson

རང་སྤྱོད PRACTICE

A. Translate the following sentences from Tibetan to English:

1. འདི་ག་རེ་ཅེད།
2. འདི་ཆོག་མཛོད་ཅེད།
3. བྱེད་རང་གི་མཚན་ལག་རེ་ལྟ་གི་ཡོད།
4. བྱེད་རང་ག་ནས་ཡིན་པ།

B. Translate the following sentences from English to Tibetan:

1. Where is he from?
2. What is your name (if talking to a young person)?
3. What is your name (if talking to your teacher)?
4. Is he Tibetan? No, he is a foreigner

C If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good-bye? What might she say to you? Practice saying

the conversation before writing it below, then find a few people in your community and use what you have learned:

SOME USEFUL PHRASES

རང་ཉ་གོ་གི་ཡོད་པས།	'Do you know?' 'Do you understand?'
ཁྱེད་རང་མཁྱེན་གྱི་ཡོད་པས།	'Do you know?' 'Do you understand?' (honorific)
ཁྱེད་རང་གླུ་གཟུགས་བདེ་པོ་ཡིན་པས།	'How are you?' (honorific)
ང་གཟུགས་པོ་བདེ་པོ་ཡིན།	'I am fine'

རང་ཉ་གོ་གི་ཡོད་པས།

The Lhasa variety of Tibetan has many polite expressions (honorifics) Sonam Gyaltsan (བསོད་ནམས་གྱུ་ལ་མཚན།) says 'Tibetans frequently and extensively use polite terms, so they occupy a very important position in the language. A person who is unable to use the polite terms correctly is likely to face many difficulties.... Even though he is listening to and speaking Tibetan, it will seem like another language, so much so that he may be misunderstood or the object of laughter. If one cannot use polite terms, others will think he is rude, uncultured, impolite, lacking in linguistic aesthetics. (bSod.nams Gyaltsan. 'Exploration on the structural types of Tibetan polite expressions' Tibetan Studies pp 95-104) Need we say more?

སློབ་ཆུང་བདུན་པ།

LESSON SEVEN

In this lesson you will learn about the existential verbs ཡོད། and ཡོད་མེད།, their negative forms མེད། and ཡོད་མ་རེད། and their interrogative forms ཡོད་པས། and ཡོད་མེད་པས།

DIALOGUE ONE

སྒྲིལ་པ། ཐུང་མང་གི་ནང་ལ་མི་ག་ཚོ་དེ་ཡོད།

ཐུང་། ལགས།

སྒྲིལ་པ། ཐུང་མང་གི་ནང་ལ་མི་ག་ཚོ་དེ་ཡོད།

ཐུང་། ངའི་ནང་ལ་མི་ལྔ་ཡོད།

སྒྲིལ་པ། མི་སུ་སུ་ཡོད།

ཐུང་། ངའི་ཕ་ལགས་དང་ཨ་མ་ལགས། ཨ་ཅག་གཅིག་ འྲག་མ་གཅིག་ཡོད།

སྒྲིལ་པ། ཐུང་མང་ལ་ཙཱ་ཙཱ་ཡོད་པས།

ཐུང་། ང་ཙཱ་ཙཱ་མེད།

Benpa: Tom-la, how many people are in your family?

Tom: What?

Benpa: How many people are in your family?

Tom: There are five people in my family

Benpa: Who are they?

Tom: There is my mother, father, an older sister and a younger sibling

Benpa: Do you have an older brother?

Tom: I don't have an older brother.

ཆེག་གསུམ་

1 རྒྱུ་ལ མི་གཅིག་གི་ཁྱིམ་ནང་། family, house, inside

2 མི་ person

8. གཞིན་ཁྱིམ་ མི་གཅིག་གི་ཁྱིམ་ (hon), house (hon)

9. ག་ཚོ་དེ་ how much, how many

3 ལྟ་ལྟ་	who (asking for a list)	10 ལྟ་ལགས་	father (also spelled ལྟ་ལགས་)
4 ལྟ་ལྟ་ལགས་	mother	11 རྩོམ་	older brother ²
5 ལྟ་ལྟ་	older sister	12 རྩོམ་མ་	younger brother or sister
6 ཡོད་	existential verb	13 མེད་	negative for ཡོད་
7 ལྟ་	and	14 ལྟ་/རྩོམ་	to, at, in, etc.

SAY IT RIGHT In Written Tibetan, ཡོག་རྩོམ་ is also spelled ཡོད་པ་རྩོམ་, in Lhasa speech it is pronounced ཡོཾ་རྩོམ་ [jo: re] ལྟ་ལྟ་ is usually pronounced ལྟ་ལྟ་ [kʰa lse], རྩོམ་མ་ is pronounced རྩོམ་མ་. When words end with རྩོམ་, it often lengthens the vowel. For example ལྟ་རྩོམ་ is pronounced ལྟ་རྩོམ་ [ŋa:]

NOTE It is not polite (or common) to ask ‘What?’ when you have not understood a question or comment posed to you. In such instances, the honorific suffix ལྟ་ལགས་ can be used by itself to indicate you have not heard clearly

GRAMMAR

Existential verbs are verbs that express existence (as in ‘there is’, ‘there exists’) or location (‘something is somewhere’)²⁸. For such expressions, ཡོད་ is used for first person statements and second person questions. Its negative form is མེད་ ཡོག་རྩོམ་ is used for first person questions as well as second and third person statements (they pattern very similar to ཡོད་ and རྩོམ་)

²⁸ རྩོམ་ is an alternative spelling.

²⁹ Explained in chapters five and following

I 'To exist'

The examples below show existence in the sense of 'to have'; literally, something exists with someone, or in a place. Notice that it occurs together with the locative particle, which is explained in II below

A. Content questions and declarative sentences.

1. བྱེད་རང་ལ་དག་ག་ཚོད་ཡོད། 'How many books do you have?'
2. ངར་དེག་གསུམ་ཡོད། 'I have three books.'

B. Yes/no questions and negative sentences.

1. བྱེད་རང་ལ་སྒྱ་གུ་ཡོད་པས། 'Do you have a pen?'
2. ངར་སྒྱ་གུ་མེད། 'I don't have a pen'

II. The locative particle ལ/ར

The examples below show one use of the locative (or dative) particle which expresses the location of the object (as in English 'with' or 'at').

1. ངར་ཆེག་མཛོད་ཡོད། 'I have a dictionary (here with me)'²⁹
2. ངར་ཙྨ་ཙྨ་བཞི་ཡོད། 'I have four older brothers (in my family)'
3. ཁོང་ལ་སྒྱ་གུ་ཡོད་པར། 'He has a pen'

III. The conjunction དང

One way to express a list in Tibetan is to place the conjunction after the first noun listed:

- 1 ངའི་ནང་ལ་ཨ་མ་ལགས་དང་པུ་ལགས། ཨ་ཙག་གཅིག་ ཙྨ་ཙྨ་གཅིག་ ཡོད།
'In my house there is mother, father, one older sister and one older brother.'

²⁹ Generally when case markers are added to words with open syllables, the phonological rules of vowel lengthening apply; however, some people do say ལ་ལ་.

2. ཁོང་ལ་སྒྱུ་ཁྱུ་དང་ཁ་སྒྱུག་དེ་བཞི་གྲུ་ཡོད་པ་རེད།
'He has pens, pencils, books and paper.'

DIALOGUE TWO

- མིག་དམར་པ། ཐམ་གེ་ཁྱང་ལ་མི་ག་ཚད་ཡོད་པ་རེད།
ལྷག་པ། ཁོང་གི་ཁྱང་ལ་མི་ལྔ་ཡོད་པ་རེད། ཁོང་ལ་ཕུ་ལགས་དང་ཨ་མ་ལགས།
ཨ་ཅག་གཅིག་འོག་མ་གཅིག་ཡོད་པ་རེད།
མིག་དམར་པ། ཁོང་གི་འོག་མ་བྲ་རེད། བྲ་མོ་རེད།
ལྷག་པ། ཁོང་གི་འོག་མ་བྲ་མོ་རེད།
མིག་དམར་པ། ཁོང་གི་འོག་མ་ལོ་ག་ཚད་རེད།
ལྷག་པ། ལོ་བརྒྱ་གཉིས་རེད།

- Migmar: How many people are there in Tom's family?
Lhakpa: There are five people in his family. His father, mother, an older sister and a younger sibling.
Migmar: Is his younger sibling a boy or girl?
Lhakpa: His younger sibling is a girl.
Migmar: How old is his younger sibling?
Lhakpa: 12 years old.

ཆེན་གསལ་པ།

- | | | | |
|--------------|-----------|---------------|------------------|
| 1. ལོ་ | year, age | 3. བརྒྱ་གཉིས་ | twelve |
| 2. དགྲུང་ལོ་ | age (hon) | 4. ཡོད་པ་རེད། | existential verb |

SAY IT RIGHT. དགྲུང་ལོ་ is pronounced དགྲོང་ལོ་ [koŋ lo] (this is because of the tendency of vowels to harmonize to neighboring vowels as already mentioned in chapter two).

GRAMMAR

I. ཡོག་རེད། is used similarly to ཡོད།. It is used for 2nd and 3rd person statements and 3rd person questions. Its negative form is ཡོག་མ་རེད།

A. ཁོང་ལ་འོག་མ་གཉིས་ཡོག་རེད། 'He has two younger brothers/sisters'

B. ཁོང་ལ་ཞ་སྒྱུ་ཡོག་མ་རེད། 'She does not have a pencil'

II. Either/or questions can be asked by juxtaposing two clauses next to each other. The second clause does not repeat the subject. The intonation of the first clause is left high, long, and hanging (listen to the tape). The one answering the question must choose either the first clause or the second clause:

A. ཁོང་བོད་རིགས་རེད། རྒྱ་རིགས་རེད། 'Is he Tibetan or Chinese?'

ཁོང་བོད་རིགས་རེད། ('He is Tibetan')

B. འདི་སྒྱུ་གུ་རེད། ཞ་སྒྱུ་གུ་རེད། 'Is this a pen or a pencil?'

དེ་ཞ་སྒྱུ་གུ་རེད། ('That is a pencil')

PRACTICE

Fill in the blanks for the following sentences:

1. ངའི་མིང་ལ་ཉི་མ་ཟེར་གྱི་_____

2. ང་ལྟ་ས་ནས་_____

3. ངར་ཙོ་ཙོ་གཅིག་_____

4. འདི་རྒྱལ་བཀྲུག་_____

5. འདི་ངའི་རྒྱལ་བཀྲུག་_____

6. ངའི་ནང་ལ་རྒྱལ་བཀྲུག་གསུམ་_____

DIALOGUE THREE

- ཡ་ཀྱལ། ཡ་ཅག་ལགས། འདི་ཁྱེད་མང་གི་མེད་པས།
 ཡ་ཅག། མ་མེད། འདི་ཁྱེད་གི་བུ་མོ་མེད།
 ཡ་ཀྱལ། ཡ་ནི། ཁྱེད་མང་ལ་ཕྱ་གུ་ཡོད་པས།
 ཡ་ཅག། ལགས་ཡོད། ང་ལ་ཕྱ་གུ་གཉིས་ཡོད།
 ཡ་ཀྱལ། ཁྱེད་མང་གི་ཕྱ་གུ་བུ་མེད། བུ་མོ་མེད།
 ཡ་ཅག། བུ་གཅིག་དང་བུ་མོ་གཅིག་མེད། ཁྱེད་མང་ལ་ཕྱ་གུ་ཡོད་པས།
 ཡ་ཀྱལ། ང་ལ་མེད།
 ཡ་ཅག། ཁྱེད་མང་ཆང་ས་སྟོན་པས།
 ཡ་ཀྱལ། མེད། ང་ཆང་ས་བརྒྱབ་མེད།
 ཡ་ཅག། ཡ་ལས། ད་ལོ་ཁྱེད་མང་ལོ་ག་ཚེད་མེད།
 ཡ་ཀྱལ། ང་ལོ་སུམ་ཅུ་ཐམ་པ་མེད།
 ཡ་ཅག། ཡ་ཙུ། ཁྱེད་མང་ག་དུས་ཆང་ས་རྒྱག་གི་ཡིན་པ།
 ཡ་ཀྱལ། ཏ་གོ་གི་མི་འདུག་ ད་ལྟ་ལ་མང་དགའ་མོས་མེད།
 ཡ་ཅག། ཡ་ནི། ང་ལ་ཁྱེད་མང་ལོ་གཅིག་ཡོད། སང་ཉིན་ངས་ཁྱེད་མང་ལོ་ལྔ་ལྟོ་ཞུ་གི་ཡིན།
 ཡ་ཀྱལ། ཐུགས་རྗེ་ཆེ། ཡིན་ནའི་སང་ཉིན་ང་ལས་ཀ་དྲིག་ཅམ་ཡོད།
 ཡ་ཅག། བྱས་ན། རྗེས་མ་
 ཡ་ཀྱལ། དཔྱུག་གཞ། རྟོག་དྲ་ཚ་པོ་འདུག་ག།
 ཡ་ཅག། ལགས་མོ།

Anna: Sister-la, is this your daughter?

Sister: No, this is her daughter.

Anna: Well, do you have children?

Sister: Yes, I have two children

Anna: Are your children boys, or girls?

Sister: One boy and one girl Do you have children?

Anna: I don't.
 Sister: Have you married?
 Anna: No, I have not married.
 Sister: Aah, How old are you this year?
 Anna: I am 30 years old.
 Sister: Atsi! When are you going to marry?
 Anna: I don't know I don't have a boyfriend right now.
 Sister: Well, I have an acquaintance. Tomorrow I will introduce you
 Anna: Thank-you, but tomorrow I have something to do
 Sister: Then, later on...
 Anna: Never mind. It's a hassle, right?
 Sister: OK..

ཆོག་གསུམ་

1. ལྷ་གྲུ	child, children (ལྷ་གྲུ)	18. ཨ་ཙེ	exclamation of surprise
2. ཆང་ས	marriage	19. སྟོན	to do (hon) verbalizer (see Lesson thirteen)
3. སྟོན	to do, verbalizer (བརྟུན་པ་ past)		
4. ཆང་ས་སྟོན	to get married	20. ཆང་ས་སྟོན	to get married (hon) ³⁰
5. ད་ལོ	this year	21. སང་ཉིན	tomorrow
6. ཡིན་ནའི	but	22. ཀྱ	particle meaning 'right?'
7. ལས་ཀ	work	23. ཉིག་ཙམ	a little (ཉིས་ཙམ or ཉིག་ཙམ)
8. རྩ་ཤེས་པ	acquaintance	24. རྩ	face
9. ཤེས	to know	25. ས	nominalizer
10. ཅུས་ན	well then	26. རྩས་མར	later on
11. དཔྱུག་ཤག	forget it, nevermind	27. དཔྱུག	to throw away

³⁰ The complete honorific form for to get married is བཤུངས་སྟོན, but people often simplify by making just the verb an honorific form.

12. གཤམ་ to put, perfective marker (see Lesson Eleven)
13. རྒྱུ་ལྡན་ཆ་ཤི་ very bothersome 28. ཆ་ཤི་ hot, intensifier (after adj)
14. རྒྱུ་ལྡན་ཆ་ཤི་ to introduce (humilific)
15. ཡིན། past form of ཡིན། 29. དགའ་རྒྱུ་ལྡན་ boyfriend, girlfriend (or husband, wife)³¹
16. ཡིན། negative form of ཡིན། 30. ག་དུས་ when (WH-question)
17. ལ་ (after vowels; in the lesson it is on the first person pronoun: ལ་ལྟོ) ergative/agent marker, instrumental marker³²

SAY IT RIGHT In Lhasa ལུ་ལྟོ་ is pronounced ལུ་ལྟོ་ [puku] and རྒྱུ་ལྡན་ is pronounced རྒྱུ་ལྡན་ [tɛtsə] or sometimes རྒྱུ་ལྡན་ [toktsə] (with a light, unstressed second syllable) most of the time. Although there is no nasal consonant in ལུ་ལྟོ་, it is pronounced with a nasal that assimilates to the following consonant; i.e. ལུ་ལྟོ་ཡིན། [ʃɛŋkɪjə]

ལྟོ་ལྟོ་ PRACTICE

A. Answer the following questions:

1. རྒྱུ་ལྡན་ལྟོ་ལྟོ་ཡིན།
2. ལུ་ལྟོ་ཡིན།
3. རྒྱུ་ལྡན་ལྟོ་ལྟོ་ཡིན།

³¹ Lhasa slang recently has added a new word to mean 'boyfriend' or 'girlfriend' ལུ་ལྟོ་ [tɛtsə] which probably comes from the English word 'dear'

³² The instrumental marker is used to indicate the one doing the action, this is very important in Tibetan and will be discussed in more detail in Lesson Eleven

B Correct the following sentences:

1. ཁྱེད་ཀྱི་མཉམ་འབྲེལ་ཡིན།

2. ང་ལྟ་མཉམ་འབྲེལ།

3. ང་ཀྱི་སྤྱི་ལོ་གཅིག་ཡིན་པའོ།

4. ཁྱེད་ཀྱི་བུ་ཡིན།

C. Form the types of question listed below to fit the answers given:

1. ཁྱེད་ཀྱི་ཕྱི་མ་ཡིན་པའོ།

- a. Yes/no question
- b. Content question
- c. Either/or question

2. ང་ཀྱི་བུ་གཅིག་ཡིན།

- a. Yes/no question
- b. Content question
- c. Either/or question

4. Write a few sentences introducing yourself and your family using the patterns learned so far.

MEMORIZE numbers eleven through twenty

11 བུ་གཅིག་

16 བུ་དྲུག་

12 བུ་གཉིས་

17 བུ་བདུན་

13 བཅུ་གསུམ་	18 བཅོ་བརྒྱད་
14 བཅུ་འཁོ	19 བཅུ་དགུ་
15 བཅོ་ལྔ་	20 ཉི་ཤུ་རྩ་མ་པ་

SOME USEFUL PHRASES

ཡེ་ཤེས་པ། 'Come in'

ག་ལེ་ཤེས་པ། (or ག་ལེ་ཤེས་པ་གནང་དགོས།) 'Good-bye' (said to the one going)

ཨ་ལེ་བཞུགས་པ། (or ཨ་ལེ་བཞུགས་པ་གནང་དགོས།) 'Good-bye' (said to the one staying)

རང་ཉ་གོ་གི་ཡོད་པས།

The One Child Policy in China allows families to only have one child. But most national minorities, due to their low population, are not held to this policy (although some choose to follow it). In Tibet, Tibetan cadres and those who live in the cities are allowed two children; in the countryside many families have more than two.

Tibetans like children and children are very important for helping out around the house or tent. Children learn how to work hard at a very early age. Many nomad children occupy their days watching the sheep or yaks from early morning until late evening. Often they carry a small goatskin bag attached to their belt, inside there is some *tsamba* for lunch. While watching their animals, they while away their time spinning yak or sheep wool into yarn, using their slingshot, resting, or searching for special flowers and herbs.

སློབ་ཚན་བརྒྱད་ པ།

LESSON EIGHT

In this lesson, you will begin learning plain and honorific forms for verbs; this chapter focuses on the verb 'to go'

DIALOGUE ONE

མིག་དམར།	ཐམ་ལགས།
ཐམ།	ལགས།
མིག་དམར།	ཁྱེད་རང་ག་པར་ཐང་ག།
ཐམ།	ང་སློབ་གྲུར་འགྲོ་གི་ཡིན།
མིག་དམར།	ཁྱེད་རང་དག་ཅི་ཞིན་ཡིན་པས།
ཐམ།	མིན། ང་སློབ་ལྷན་ཡིན།
མིག་དམར།	ཁྱེད་རང་སློབ་སྦྱང་ག་རེ་གནང་གི་ཡོད།
ཐམ།	ང་བོད་སྐད་སློབ་སྦྱང་བྱེད་གྱི་ཡོད།
མིག་དམར།	ཁྱེད་རང་སློབ་ཚན་ཡོད་པས།
ཐམ།	ལགས་ཡོད།
མིག་དམར།	བྱས་ན། ཁྱེད་རང་མཁུགས་པོ་ཐང།
ཐམ།	ལགས་སོ། བཞུགས་ཨ།
མིག་དམར།	ཕེབས་ཨ།

Migmar:	Tom-la.
Tom:	Yes?
Migmar:	Where are you going?
Tom:	I am going to school.
Migmar:	Are you a teacher?
Tom:	No, I am a student.
Migmar:	What are you studying?
Tom:	I study Tibetan (=spoken Tibetan)
Migmar:	Do you have class?
Tom:	Yes.
Migmar:	Well then, go quickly

Tom: OK. Bye.
Migmar: Bye.

ཚིག་གསལ་པ།

1. ག་སར་	where	13. བུད་	to go (hon)
2. སློབ་གྲྭ་	school	14. འགྲོ་	to go
3. སློབ་སྦྱང་	learning, education	15. སློབ་སྦྱང་བྱེད་	to study, to learn
4. དགེ་ཆེན་	teacher	16. སློབ་སྦྱང་གནང་	to study, to learn (hon)
5. སློབ་ཆུང་	lesson	17. བོད་སྐད་	spoken Tibetan
6. བཞུགས་	to sit (hon)	18. མཐུག་པ་ལྷོ་	fast, quickly
7. བོད་ཡིག་	written Tibetan	19. གུས་ན་	then (as in 'then, you should go')
8. བེད་ས་	to go, to come (hon)	20. སྐྱུ་	to thirst
9. བ་	mouth	21. བཏང་	to send, verbalizer ³³
10. ལྟོ་	to look at	22. ལགས་ལྟོ་	sure, OK
11. ཞིད་	to be afraid		
12. སློབ་ཕྱག་	student		

SAY IT RIGHT: ལགས་ལྟོ་ is pronounced as ལེ་ལེ་ [leɕ] in Lhasa speech. Many words in Lhasa speech have a very light second syllable, ལགས་ལྟོ་ is one of these and is often pronounced ལེས་ [les]. Listen to the way your teacher and the speaker on the tape says it. Remember that བ་ is usually pronounced as ལྟོ་ [wa]. ཞིད་ is pronounced ཞིད་ [ji].

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³³ 'Verbalizers', particularly བྱེད་ བཏང་ and བྱུག་, are covered in more detail in chapter sixteen.

I Reduced forms:

A In second person WH- questions, the auxiliary གི་ཡིན། is reduced to ཀ for non-past and ལ for past

Q: བྱིད་རང་ ག་པར་ བྱང་ ཀ 'Where are you going?'

A: ང་ བོད་ལ་ རྒྱུ་ གི་ཡིན། 'I am going to Tibet'

Q: བྱིད་རང་ ག་པར་ བྱང་ ལ 'Where did you go?'

A: ང་ ལྷ་སར་ བྱིན་ ལ་ཡིན། 'I went to Lhasa'

B. Second³⁴ and third person questions are expressed with the full verb ending (གི་རེད། ལ་རེད།).

II. Tibetan has several main strategies for polite speech. Usually, honorifics are used only when addressing someone directly (they are usually not as often when referring to a third person). Honorifics are used of objects when they have some relationship to the person being respected. Thus, 'food' in itself is not respected, but if it is the food being made or consumed by the person referred to, then the honorific form can be used. The following are some of the forms you have already studied:

<u>Plain Form</u>	<u>Honorific Form</u>		
	<u>Middle Honorific</u>	<u>High Honorific</u>	<u>Gloss</u>
<u>Verbs</u>			
རྒྱུ་ བྱིན་	བྱང་	རྒྱུ་བྱིན་གནང་	'to go'
	ཕྱབས་		
བྱིད་	གནང་		'to do'
བཞུད་	བཞུགས་		'to sit'

³⁴ Remember that it is rare to make second person statements in Tibetan.

ཟེར	གསུང་ (ཁྱིཾ)	'to say'
ན	སྤང	'to be ill'
ཡིན/ཟིན	ལག་སྟེ་ཡིན/ལག་སྟེ་ཟིན	'V to be', 'yes' ¹⁶
ཡོད/ཡོག་ཟིན	ལག་སྟེ་ཡོད/ལག་སྟེ་ཡོག་ཟིན	'V to exist', 'yes'

Nouns

མིང	མཚན་མིང	'name'
ནང	གཞི་མཚན་མིང	'house'
ལས་ཀ	ལས་ཀ་ལས་ཀ	'work'
ལོ	དུས་ཀྱི་ལོ	'age'

Pronouns¹⁷

རང	ཁྱེད་རང	'you'
ཁོ	ཁོང	'he'
མོ/མོ་རང	མོང	'she'

DIALOGUE TWO

མིག་དམར། ཉི་མ་ལག་སྟེ་ཁྱེད་རང་ག་པར་ཐད་པ།

ཉི་མ། ང་སྤྱོད་ཁྱེད་ལ་ཕྱིན་པ་ཡིན།

This is part of a relatively small class of verbs that have been called 'humiliatives'. When the speaker addresses one to whom he would like to show special respect, the verb

which refers to himself will reflect that. ཁྱིཾ usually implies a request for information.

¹⁶ It is not necessary to answer in complete sentences. Thus if a question like 'Are you Tibetan?' is asked, the answer most often is abbreviated to something that could be translated as 'Am', or 'Am not' by simply using the final verb forms. You will learn more examples like this in later lessons.

¹⁷ Except when addressing children, Tibetans almost always use the polite pronoun. First and third person plain forms are rarely used, except for མོ་རང་ which seems to be distinctive of Lhasa speech.

མི རམས། བྱེད་རང་སྤྱང་གི་འདུག་གས།
 ཉི་མ། ང་ཚ་གི་མི་འདུག་ ངའི་ཕུ་ལགས་སྒྲིམ་ཁང་ནང་ལ་ཕུག་ལས་གནང་གི་
 ཡིག་པོ་ཡིན།
 མིག་རམས། ལྷ་ལས། ཁྱོད་ཅེས་ཆེ་པོ་ཡིན་པས།
 ཉི་མ། ལགས་པོ་ཡིན། ཁྱོད་ཅེས་ཆེ་པོ་ཡིན།

M.gmar: Nyima-la, where did you go?
 Nyima: I went to the hospital.
 M.gmar: Are you sick?
 Nyima: I am not sick. My father works in the hospital.
 Migmar: Oh, is he a doctor?
 Nyima: Yes. He is a doctor.

ཆོག་གསུམ་པ།

1. ཅེས་ཆེ་	doctor (ཅེས་ཆེ་ ཅེས་ཆེ་) ¹⁸	10. རྩེ་པ་	businessman
2. སྒྲིམ་ཁང་	hospital	11. ར་བོ་པ་	factory worker
3. རྩི	sick, ill	12. ལས་ཀ	work
4. སྤྱང་	sick (hon)	13. ཕུག་ལས་	work (hon)
5. རྩེ	at, inside	14. བྱེད་	went, has gone
6. བྱེད་	to do, verbalizer	15. ཞིང་པ་	farmer
7. གནང་	to do (hon), verbalizer	16. སློབ་གྲྲ་བ་	student ¹⁹
8. རྩེ	to sell	17. ར་བོ་	to make, to cook
9. ཞིང་	field	18. ལྷ་པ་	monk

¹⁸ According to most Tibetans asked, ཅེས་ཆེ་ is the written form and ཅེས་ཆེ་ is the spoken form although sometimes ཅེས་ཆེ་ also appears in books and dictionaries.

¹⁹ This is a synonym of སློབ་ལྷན་, both are used in Lhasa.

SAY IT RIGHT Sometimes ལོ་བ་གྲོ་བ་ is pronounced ལོ་བ་གྲོ་ལྟ་ [lop' [a wa], but more commonly ལོ་བ་གྲོ་ལྟ་ [lop' [a:v], notice that this is almost the same pronunciation as ལོ་བ་གྲོ་.

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- I. Generally, the auxiliaries གི་ཡིན། and གི་རེད། indicate an event that is yet to happen (as in འགྲོ་གི་ཡིན། '(I) will go'). ཡིན། and རེད། indicate an event that is completed. Additionally, གི་ཡིན། and ཡིན། indicate that speaker is intentionally going to do, or has done, whatever action the verb expresses.

The non-honorific verb 'to go' has a different form for the past, but the honorific forms are the same. As already stated, even though ཡིན། is the full form for second person questions (with WH-questions), it is usually shortened to ལ།. More examples are given below:

A. Interrogative

pronoun +	where +	'to go' +	past	
ཁྱེད་རང་	ག་པར་	ཐད་	ལ།	'Where did you go?'
ཁོང་	ག་པར་	ཐད་	པ་རེད།	'Where did he/she go?'
ང་	ག་པར་	ཕྱིན་	པ་རེད།	'Where did I go?'

B Statement

pronoun +	place +	locative +	'to go' +	past	
ང་	སྤྱི་ཁྱེད་	ལ།	ཕྱིན་	པ་ཡིན།	'I went to the hospital'

ཁོང་	ཐོད་	ལ་	ཐད་	པ་རེད།	'She/he went to Tibet'
ཁྱེད་རང་	སློབ་གྲྭ་	ར་	ཐད་	པ་རེད།	'You went to school'

II. The auxiliary endings གི་ཡོད། and གི་ཡོག་རེད། express actions that are currently happening or have happened in the past (but no mention is made of completion). Tibetan does not have the same kind of tense that languages like English do. Auxiliaries in Tibetan can be used to express both 'I am studying now' and 'Yesterday, I was ('am') studying'

A. Interrogative

pronoun + work + what + to do + non-past

ཁྱེད་རང་	ཕུག་ལས་	ག་རེ་	གནང་	གི་ཡོད།	'What work are/were you doing?'
རང་	ལས་ཀ་	ག་རེ་	བྱེད་	བྱི་ཡོད།	'What work are/were you doing?'
ཁོང་	ཕུག་ལས་	ག་རེ་	གནང་	གི་ཡོག་རེད།	'What work is/was he/she doing?'
ང་	ལས་ཀ་	ག་རེ་	བྱེད་	བྱི་ཡོག་རེད།	'What work was/am I doing?'

B. Statement

pronoun +	occupation +	verb or	verb ending	
ང་	དགེ་ལུན་		ཡིན།	'I am a teacher'
ཁོང་	གྲྭ་པ་		རེད།	'He is a monk'
ང་	སློབ་སྦྱང་	བྱེད་	བྱི་ཡོད།	'I am studying'

ཁྱད་རང་	གཞི་པ་	རྟེན།	'You are a factory worker'
ཁོང་	ཡི་གེ་	འབྲི་	གི་ཡོག་རྟེན། 'He is writing a letter'

III In addition to ཡོག་རྟེན། and ཡོད།, འདུག་ is also an existential verb that can be used as an auxiliary, but their senses are different. The examples below provide a basic introduction to these distinctions but we recommend that you do not worry about trying to understand all of the finer details yet⁴⁰:

A. New Information⁴¹

ཐོད་ལ་གཡག་འདུག་	'There are yaks in Tibet' (spoken by someone who is not a native of Tibet, but went to Tibet and saw the yaks. Or spoken to emphasize that 'There ARE yaks in Tibet') ⁴² .
ངར་ཡི་གེ་གཅིག་འདུག་	'I have a letter', 'There a letter for me' (it just arrived; I saw it)
ཁོང་ལ་དེ་ག་མང་པོ་འདུག་	'He has many books' (I went to his house and saw them)

B. First person feelings and emotions⁴³

ང་ན་གི་འདུག་	'I am sick'
ང་ཞེད་གྱི་འདུག་	'I am afraid'
ང་ཁ་སྤྲོས་གྱི་འདུག་	'I am thirsty'

C. First hand knowledge of an event, action or state of 3rd person

⁴⁰ Such examples are part of the complex evidential and auxiliary system used in Lhasa speech.

⁴¹ This is in opposition to information which is generally known.

⁴² This example comes from Goldstein (1984, p. xvii). He claims that 'no Tibetan would ever use འདུག་ in the sentence 'There are yaks in Tibet' because of the new information parameters. However, there seems to be occasions (i.e., emphasis or disagreement) when a Tibetan would use just such a sentence, but we will not go into such details here.

⁴³ Also includes cognition.

ཁོང་ནི་གི་འདྲུག།	'He is sick' (I saw him)
ཆར་པ་བཏང་གི་འདྲུག།	'It is raining' (I can see it or just saw it)
ཁོང་དབུལ་གི་འདྲུག།	'He is reading a book' (I see him or just saw him)

NOTE: All of the examples in C can, and often are, shortened to གིས།, so the same sentences are often expressed as.

ང་ནི་གིས།
 ཆར་པ་བཏང་གིས།
 ཁོང་དབུལ་གིས།

With the exception of the examples given in B, the above sentences can also be expressed using ཡོག་རེད། The meaning is not the same however.

One difference is that འདྲུག་ indicates something that the speaker has just discovered, newly discovered, or is observing at the moment of speech. If the speaker's knowledge is older or more complete than the knowledge of the address, then ཡོག་རེད། can be used. Compare the following two examples:

- A. བོད་ལ་གཡག་མང་པོ་འདྲུག་ 'Tibet has lots of yaks' (I just saw the yaks, just learned that Tibet has lots of yaks, or I know that Tibet has lots of yaks and am talking to someone who has known that longer than I have)
- B. བོད་ལ་གཡག་མང་པོ་ཡོག་རེད། 'Tibet has lots of yaks' (This is generally known information or information that the speaker has known longer than the addressee)

རང་སྤྱོད་ PRACTICE

- A Using the model sentence given below, how would you express the following sentences in Lhasa Tibetan?

'His mother is a doctor'

ཁོང་གི་མ་མ་ལགས་ཞེས་རེད།

1. I am a farmer
2. His younger sister is a student
3. Are you a businessman?

B. Fill in the blanks with ལ/ར, རྣམ or རྣང ལ།

1. ཁོང་ལྟ་ས་_____རེད།
2. ང་སློབ་ཁང་_____སློབ་སྦྱང་བྱེད་ཀྱི་ཡོད། (སློབ་ཁང་ 'classroom')
3. ཁོང་སྒྲིན་ཁང་_____ཕྱིན་པ་རེད།
4. བྱེད་རང་_____དེ་བ་ག་ཚོད་ཡོད།
5. ང་མ་མེ་རི་ཀ་_____ཡིན།

C. Change each sentence from the plain forms to the honorific forms:

1. རང་ལས་ཀ་ག་རེ་བྱེད་ཀྱི་ཡོད།
2. རང་གི་མིང་ལ་ག་རེ་བེད་ཀྱི་ཡོད།
3. རང་ག་པར་འགྲོ་ཀ
4. རང་ག་པར་ཕྱིན་པ།

SOME HELPFUL PHRASES

བྱེད་རང་བོད་སྐད་(བཤད་)གེས་ཀྱི་ཡོད་པས།

'Can you speak Tibetan?'

(lit: 'Are you able to speak Tibetan?')

ངས་ རྟག་ཙམ་(བཤད་)གེས་ཀྱི་ཡོད།

'I can speak a little Tibetan'

MEMORIZE numbers twenty through thirty:

ཉི་ཤུ་ཐམ་པ	ཉི་ཤུ་ཚ་དུག
ཉི་ཤུ་ཚ་གཅིག	ཉི་ཤུ་ཚ་བདུན
ཉི་ཤུ་ཚ་གཉིས	ཉི་ཤུ་ཚ་བཅུད
ཉི་ཤུ་ཚ་གསུམ	ཉི་ཤུ་ཚ་དག
ཉི་ཤུ་ཚ་བཞི	སུམ་ཅུ་ཐམ་པ
ཉི་ཤུ་ཚ་ལྔ	

རང་དོག་གི་ཡོད་པས།

The Tibetan script was developed in the seventh century by a man named Thonmi Sambhota (ཐོན་མི་སམ་བློ་ཏེ). Tibetans believe that he not only developed the syllabary, but the language itself (its grammar, phonology, etc.). According to this view, he is responsible for two volumes which fully describe the language. He often used poems, limericks, and rhymes as mnemonic devices to aid learning. Students in Tibet today use some of these as they are learning the rules for spelling and grammar. It would be helpful for you also to learn some of these poems as aids to remind you of spelling rules for suffixes, case marking, etc. The tongue twisters below are examples of those which many children memorize to help enunciate difficult sound sequences. See if you can say it fast (or slow!):

གཟིམ་ཤག་ཤ་བྱར་གྱི་གཟིམ་བཞུ་ས་བཞུ།

['The lamp Shasur's house burns down' (a little nonsensical)]

རའི་རྩ་གླིང་ལྷོ་ལྷོ་རེད། ལྷོ་གི་རྩ་གླིང་ལྷོ་ལྷོ་རེད།

[Mountain goats horns are round; sheep horns are flat]

སློབ་ཚན་དགུ་པ།

LESSON NINE

In this lesson, you will learn how to tell time in Tibetan as well as a few typical forms of address.

DIALOGUE ONE

ཉི་མ། བུ་ཚ་ལགས། ཚུ་ཚོད་ག་ཚོད་རེད།

དགེ་བཤམ། ཚུ་ཚོད་བཞི་པ་ཉག་ཉག་རེད་ཤག

ཉི་མ། ཐུགས་རྗེ་ཆེ།

དགེ་བཤམ། བཀའ་གནང་གི་མ་རེད།

Nyima: Teacher-la, what time is it?

Teacher: It is exactly 4:00

Nyima: Thank-you.

Teacher: You're welcome.

ཚིག་གསུམ་

1. ཚུ་ཚོད watch, clock, time of day, hour
2. བུ་ཚ་ལགས a polite form for a teacher or educated-looking person
3. མོ་ལོ་ལགས་ (མོ་འོ་ལགས་) a polite form for an older woman
4. ཉག་ཉག exactly
5. དང and
6. བུ་ཉི་ཤུ a half
7. མཇུག་མཇུག minute
8. རྗེས་སུ after, past
9. བུ་མཇུག་པོ་ before, to reach, to grasp
- 10 ཐུགས་རྗེ་ཆེ Thank you

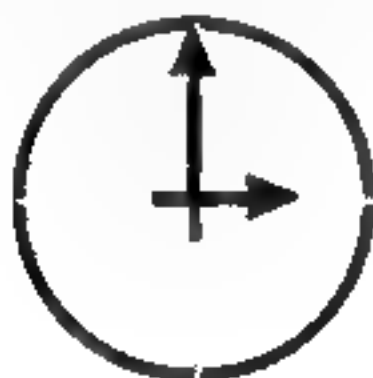
11 གཤིག་གཙང་གི་མ་ཟེང་། You are welcome, It doesn't matter

SAY IT RIGHT མོ་པོ་ལགས་ is pronounced མོ་པོ་ལགས་ [mo:la] and ཟེས་པ་ is pronounced ཟེས་པ་ [simpə].

TELLING TIME IN TIBETAN

There are two basic ways to measure time; that of counting from the hour (half past two) and that of counting from the half-hour (fifteen past 2.30).

I. Counting from the hour always requires the ordinal number (ON) (དང་པོ་, གཉིས་པ་ etc.) and the following structures (the parenthetical items are optional, but commonly used):



A. ཚུ་ཚོད་ + ON + (དག་དག) + ཟེད་ + (ཤག)

ཚུ་ཚོད་ གསུམ་པ་ དག་དག་ ཟེད་ ཤག 'It's exactly three o'clock'



B ཚུ་ཚོད་ + ON + ཡོལ་ནས་ + སྐར་མ་ + number + ཟེད་།

ཚུ་ཚོད་ གསུམ་པ་ ཡོལ་ནས་ སྐར་མ་ ལྔ་ ཟེད་། 'It's five past 3'



C. ཚུ་ཚོད་ + ON + ཟེན་པར་ + སྒར་མ་ + number
 + འདུག
 ཚུ་ཚོད་ གསུམ་པ་ ཟེན་པར་ སྒར་མ་ ལྟ་ འདུག 'It's five to 3'

2. Ordinal numbers are not used when counting from the half-hour (with the exception of 'one') The first of the examples below demonstrate telling time from the half hour and the second example from the hour:



A1. ཚུ་ཚོད་ + hour + དང་ + བྱེད་ཀ་ + ཡོལ་ནས་ + སྒར་མ་ + number + རེད།
 ཚུ་ཚོད་ དང་པོ་ དང་ བྱེད་ཀ་ ཡོལ་ནས་ སྒར་མ་ བརྒྱ་ རེད།
 'It is one forty' (literally: 'It is ten minutes past half-past one')

A2. ཚུ་ཚོད་ + hour + ཟེན་པར་ + སྒར་མ་ + number + འདུག
 ཚུ་ཚོད་ བཞིམ་པ་ ཟེན་པར་ སྒར་མ་ ཉི་ཤུ་ འདུག
 'It is one forty' (literally: 'It is twenty minutes before two')



B1. ཕུ་ཚློད་ + hour + དང་ + བྱེད་ཀ་ + ཟེན་པར་ + སྒར་མ་ + num + འདུག
 ཕུ་ཚློད་ གཉིས་ དང་ བྱེད་ཀ་ ཟེན་པར་ སྒར་མ་ ལེ་ འདུག
 'It is two twenty-five' (literally: 'It is five minutes before half past two')

B2 ཕུ་ཚློད་ + hour + ཡོལ་ནས་ + སྒར་མ་ + number + རེད།
 ཕུ་ཚློད་ གཉིས་པ་ ཡོལ་ནས་ སྒར་མ་ ཉི་ཤུ་ཅུ་ རེད།
 'It is two twenty-five'

SAY IT RIGHT ཉི་ཤུ་ཅུ་ is pronounced ཉི་ཤུ་ཅུ་ལྟ་ལྟ་ [ni fu tsengal]

GRAMMAR

འདུག is used to express minutes before the hour or half hour; minutes which are going to arrive. རེད། is used to express minutes after the hour or half hour; minutes which have already arrived གཤམ་ marks the completive aspect (mostly when a certain time, especially on the hour, has JUST arrived).

DIALOGUE TWO

མིག་དམར། མྱོ་བོ་ལགས། ཉིན་དགུང་ཚེང་ཁང་ཕུ་ཚློད་གཞོན་ལ་སྒོ་འབྱེད་ཀྱི་རེད།

མྱོ་བོ་ལགས། ཕུ་ཚློད་གཉིས་པར་སྒོ་འབྱེད་ཀྱི་རེད།

མིག་དམར། ད་ལྟ་ཕུ་ཚློད་གཞོན་རེད།

མྱོ་བོ་ལགས། ད་ལྟ་ཕུ་ཚློད་དང་པོ་དང་བྱེད་ཀ་ཟེན་པར་སྒར་མ་བཅོ་ལྔ་འདུག

མིག་དམར། ཨ་ལས། ད་ལྟ་དུས་ཚོད་ཟུམ་པོ་རེད། ང་ཕྱི་མ་ལ་སྤྱུག་ཁང་ལ་འགྲོ་གི་ཡིན།
 མོ་པོ་ལགས། ད་རེང་སྤྱུག་ཁང་གི་འབྲེད་གྱི་མ་རེད། འདིར་དོག་ཙམ་སྤྱུགས།
 མིག་དམར། ལགས་སོ།

Migmar What time is it now?
 Grandma: It is 1.15 now.
 Migmar Oh, it's early now. I'll go to the post office first.
 Grandma. The post office isn't open today. Wait a little while here
 Migmar OK

ཆོག་གསར།

1. ཉིན་དགུང་	noon, midday	8. ཚོང་ཁང་	store
2. ཚོ	door	9. འབྲེད་ (ཕྱེ)	be open, to open
3. ད་ལྟ་	now	10. ཟུམ་པོ་	early
4. ཕྱི་མ་ལ་	before, prior to (ཕྱི་མ་ལ་)	11. སྤྱུག་ཁང་	post office ⁴⁴
5. ད་རེང་	today	12. འདིར་	here
6. དུས་ཚོད་	time ⁴⁵		
7. སྤྱུགས་	to wait		

SAY IT RIGHT In Lhasa Tibetan, ཕྱི་མ་ལ་ is pronounced ཕྱི་མ་ལ་ [ɣɛ̃ la].

Words in which the second syllable has a ལ་ suprafixed are nasalized if the preceding syllable ends with a vowel (orthographically). Thus, ད་ལྟ་ is pronounced [tʰanta]. This is called 'assimilation' and it happens quite often as syllables within words influence one another. In this case, the 'n'

⁴⁴ In Lhasa, many Tibetans either use the Chinese *yo dian ju* or the newly formed ཡིག་ཐུག་

⁴⁵ This is not 'time' in the sense used when telling time, which is speaking of the hour and minutes shown on a clock ཚུ་ཚོད་ refers to the measurement of time and དུས་ཚོད་ refers to the space of time.

is assimilating to the 't' (in the case of རྩེན་པ། the 'm' assimilates to the 'p' of རྩེན། རྩེན་ is pronounced རྩེ [tʃʰe].

GRAMMAR

- I. ལ་ often comes after specific time and is similar to 'at' in English 'The store opens at six'; a literal translation would be 'The store six at opens'.
- II. Time words can be used in several places in the Tibetan sentence. For example

A སྤུ་རྩེ་ལ་ལྟོ་གི་ཡིན།

B. ལ་ སྤུ་རྩེ་ལྟོ་གི་ཡིན།

III. Compound Words

There are many compound words in Tibetan. Tibetan words often contain more than one syllable each of which can have its own meaning (some words in English are like this. For example 'whitehouse' and 'photograph'. However, most English polysyllabic words are not this way as in 'table', 'shoulder', etc.). You have learned the word for dictionary ཆེན་མཛེས་. Did you know that the roots mean 'word' + 'treasury'? In the next chapter, the word for 'food' is composed of རྒྱུ་ 'mouth' and ལྔ་གྱི། the root of 'hand', so རྒྱུ་ལྔ་གྱི། has the idea of using the hand to stuff the mouth --some of us have no problem with that concept! ཆུ་ཚོད་ is composed of 'water' + 'measure' or 'level' (this apparently is derived from an ancient timepiece from India that used dripping water to tell time). Try looking at each syllable of the new words you are acquiring; it will provide a deeper understanding as well as make it easier to learn new words.

- IV Tibetan numbers 20-99 are formed by adding a decade marker between the deca indicator and the exact number (i.e., for 56, the decade marker would go after '50' and before '6'). These markers, with the exception of the 20s, are based on the sound of the number itself as the list below indicates:

Twenties:	ཅ	ཉི་ལུ་ཅ་གཅིག
Thirties	མ	སྒྲམ་ཅུ་མ་གཉིས་
Forties	ཉ	བཞི་བརྒྱ་ཉེ་གསུམ་
Fifties	ང	ལྔ་བརྒྱ་ང་བཞི་
Sixties	ཤ	དྲུག་ཅུ་ཤེས་ (just the 'rata' from དྲུག)
Seventies	ད	བདུན་ཅུ་དྲུག་དྲུག་
Eighties	བ	བརྒྱད་ཅུ་བུ་བདུན་
Nineties	ག	དགུ་བརྒྱ་གཞི་བརྒྱད་

DIALOGUE THREE

ལྷོ་པོ་ལག་ས། ད་མོ་འབྱེད་གི་མེད།

ཡིག་དམར། རྒྱུ་ཡུག། བྱུགས་ཇི་མེ།

བྱ་ལོ། ལྷ་དང་ལྷ་མོ། ཅི་ནི་ཕྱི་མ་གང་གང་བཀྲུག་རྒྱུ་ལས་གནང་།⁴⁶

ལྟ་མོ། ལགས་སོ། སྒྲུབ་མེད་སྐུ་མོ་གསུམ་དང་མའོ་ཙེ་གསུམ།

མིག་དམར། ལ་ཅི། ལྷ་ལ་གོང་ག་ཚོད་རེ།

ཏཱ་ལའི་བཤེན་པོ་ལྷོ་ལྷོ་རྩེ་གྲུ་ཅུ་བཅུད་རེད།

ཡིག་དམར་པ། ཡེ་མི། བོང་ཆེ་དྲགས་ཤག ངར་ལྷུ་མ་མ་དགོས།

འཕྲི། འགྲུག་གི། སྒོར་མོ་ལུ་དང་མཁོ་ཅི་གསུམ་རེད།

མིག་དམར། འདིར་ཡོད།

ॐ नमो भगवते वासुदेवाय

* Often, such commodities are purchased by the half-kilo, or kilo. The measure word for one is 个 and the measure word for 'two' is 双. To repeat it means 'one of each'. The following sentence would also be very common: 这个盐和那个糖都是二角五分. 盐是双的, 糖是个的.

Grandma: The door's open now.
 Migmar Ya, ya Thank-you
 Miss, Please give me some salt, oil, and sugar.
 Girl: OK. 33 yuan and 30 mao (33.30)
 Migmar: Atsi! How much is the oil?
 Girl: The oil is 28 yuan.
 Migmar: Then, it is too expensive I don't want any oil
 Girl: OK. 5 yuan and 30 mao (5.30).
 Migmar: Here it is.
 Girl: Thanks

ཆེག་གསར།

1 ི	now	15. རྩང་ཡག	yes, ok
2 ཐུགས་ཇེ་ཆེ	thankyou (hon)	16. ཐུ་མོ	term of address for a younger woman
3. ལྗ	salt		
4 ལྗམ	oil	17. ཅི་ཅི	white sugar, candy ⁴⁷
5 དཀར་པོ	white	18. སྒར་མོ	yuan ('dollar')
6. མཐོ་ཅེ	pao ('cent')	19. གོང	price
7. ཆེ་དུགས	too much	20. དུགས	too, intensifier (on adj)
8. དགོས	want (see Lesson twelve)		
10. སྒར་མོ་སྒམ་ཅུ་སྔ་གཅིག་དང་མཐོ་ཅེ་གསུམ			31.3 yuan
11. ཉི	to buy	21. ལྗ་མ་གང	one half kilo (one ལྗ་མ)
12 ལྗ་མ་དོ	two half kilos	22. ལྗ་མ	half kilo
13. ཞོག་གོག	potatoes	23. རེ་རེ	each, every
14. གོང་ཅིམ	kilo (from Chinese)		

GRAMMAR

I Prices

* ཐུ་མོ་ལྗ་རྩ་ is also commonly used for white sugar

Asking how much something is in Tibetan is not that difficult, but understanding the answer can be confusing at first. The question ཞོད་ག་ཚད་ཅེས་ is complex only in what one is asking for. The section below lists a few of the possibilities.

A Measure words

There is only a small set of measure words in Tibetan. If you are buying vegetables or meat, you will probably buy by the kilo. In this case, the numbers for one and two are not གཅིག་ and གཉིས་, but the measure words གཙང་ and རྩ་; the rest of the numbers are the same however. For example:

- | | |
|--------------------------------------|--|
| 1. ཞོག་ཞོག་གྱུ་མ་གང་ལ་གཙང་ག་ཚད་ཅེས་། | How much are the potatoes per half kilo? |
| 2. ང་གྱུ་མ་རྩ་ཉིད་གྲུ་། | I want to buy one kilo |

B Each and every

Often, you will need to know how much something is for 'each one' or 'each day', 'each hour', etc. This is expressed by རེ་རེ་ (notice that the locative marker is suffixed to this) as seen in the following examples:

- | | |
|--|---|
| 1. ཉི་མ་རེ་རེར་གཙང་ག་ཚད་ཅེས་། | How much per day? |
| 2. ཞོག་ཞོག་གྱུ་མ་རེ་རེར་གཙང་ག་ཚད་ཅེས་། | How much are the potatoes for each half kilo? |
| 3. ཚུ་ཚད་རེ་རེར་གཙང་ག་ཚད་ཅེས་། | How much for each hour? |

II The intensifier བྱུགས་ (from the adverb བྱེད་བྱུགས་ 'very') can be affixed to adjectives to indicate that the quality of the adjective is too much

ཚ་བྱུགས་	too hot	ཆེ་བྱུགས་	too big
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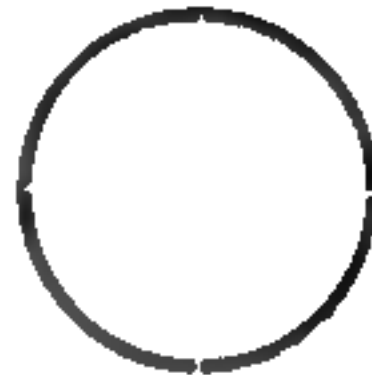
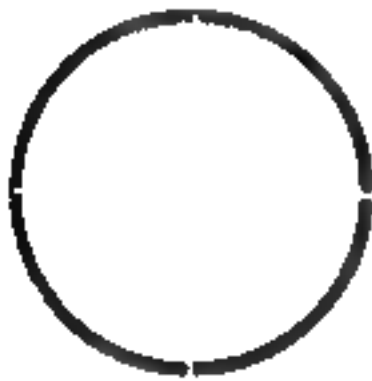
ཉུང་དུགས་ too few

མང་དུགས་ too many

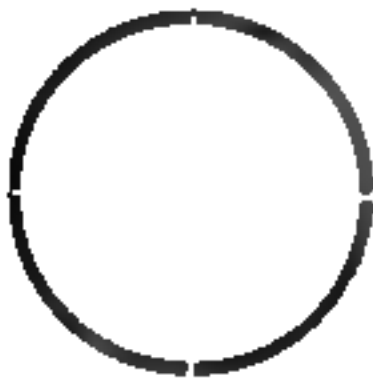
ཐུང་དུགས་ too short

ཕབ་སྒྱུར་ PRACTICE

A. Draw the correct time on the clocks below:



- 1 ལྷོ་ཚེས་དུག་པ་དང་ཕྱིད་ཀ་ཏག་ཏག་ཟེང་འག 2 ལྷོ་ཚེས་བདུན་པ་ཡོལ་ཆས་སྐར་མ་ཉི་ལྔ་
ཟེང་།

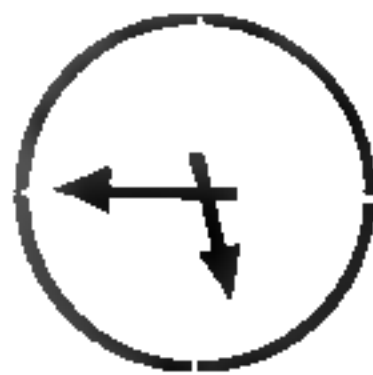


- 3 ལྷོ་ཚེས་བཅུ་གཅིག་ཟེན་པར་སྐར་མ་བདུན་འདུག 4 ལྷོ་ཚེས་གཉིས་དང་ཕྱིད་ཀ་ཡོལ་ཆས་སྐར་མ་
བཅུ་ཟེང་།

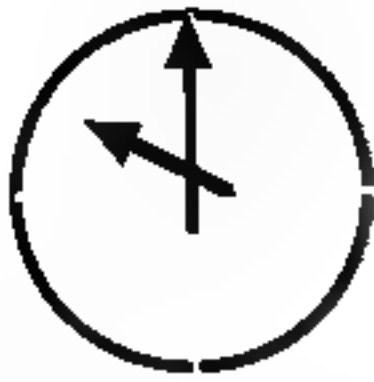
B In Tibetan, write the times shown on the clocks below:



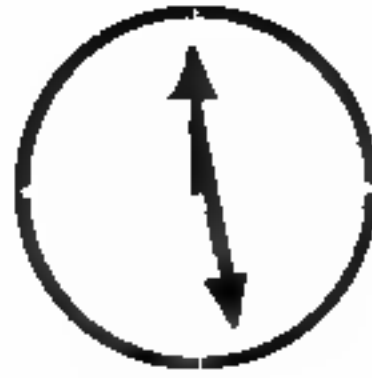
1



2.



3



4.

SOME USEFUL PHRASES

ཡང་ངུར་གཅིག་གསུངས་ཟགས་གཙང་། 'Please say it again'

ག་ལེ་ག་ལེ་གསུངས་དང་། 'Please speak slowly'

MEMORIZE: By the end of this textbook, you should memorize the numbers up to one hundred

རང་ཉ་གི་གཞི་ཡོད་པས།

All over Tibet, a unique type of scale is used to measure the weight of vegetables, grains and meats. It is very simple, yet for the person who has just arrived it may look complex. It is composed of three different parts.

The weight is called a གྱི་རྩི. Many are attached to a string which is moved up and down the stick. The actual weight is determined when the stick is level

The pan holds what is being weighed. Three sturdy strings are attached to the pan so it can be hooked on to the measure.

The measure itself, is a wooden stick reinforced with metal which has a place to hook the pan. It also has one or two fulcrums (in this example, one side can weigh up to three kilos (or six half kilos) and the other side can weigh from three to fifteen kilos. The measurements are drawn on the stick oftentimes in golden ink. Each kilo (ཁོང་ཅིན་) is indicated by 5 or 6

dots, each half kilo ($\frac{1}{2}$ 𐌺𐌹𐍃) is indicated by two dots and each 10th of half kilo ($\frac{1}{10}$) by one dot.

སློབ་ཚན་བརྒྱུ་པ།

LESSON TEN

In this lesson you will learn about the aspect marker ལྟབས།, the causal connector རེད་ and the auxiliary verb དགོས།

DIALOGUE ONE

- ཧྲེན་པ། ཨ་མ་ལགས། ཚུ་ཚོད་ག་ཚོད་རེད།
ཨ་མ་ལགས། ཚུ་ཚོད་བརྒྱུ་གཉིས་པ་འཕྲུལ་ཕྱབས་འདུག
ཧྲེན་པ། ཨ་ལས། བྱིད་རང་ཁ་ལག་བཟས་པ་ཡིན་པས། (བཟས་པས།)
ཨ་མ་ལགས། བཟས་ཟིན། བྱིད་རང་གྲོད་ཁྱོག་ལྟགས་གི་འདུག་གས།
ཧྲེན་པ། ང་གྲོད་ཁྱོག་ཞེ་དྲགས་ལྟགས་གིས། བྱིད་རང་།
ཨ་མ་ལགས། ང་ཡང་གྲོད་ཁྱོག་ལྟགས་གིས། ང་གཉིས་ཟ་ཁང་ལ་ཐང་དོ།
ཧྲེན་པ། ལགས་སོ། བྱིད་རང་དོད་ཟས་ཟ་ག་ རྒྱ་ཟས་ཟ་ག་
ཨ་མ་ལགས། ག་རེ་ཟ་ནའི་འགྲུགས་ཀ
ཧྲེན་པ། འོན། ང་གཉིས་བོད་ཟས་ཟ་དོ།⁴⁶
ཨ་མ་ལགས། ལགས་སོ། བོད་ཟས་ཟ་ཁང་ག་པ་ར་ཡོག་རེད།
ཧྲེན་པ། ཕ་གའི་ཡག་པོ་ཞིག་འདུག
ཨ་མ་ལགས། ད་ཐང་དོ།

- Benpa: Anna-la, what time is it?
Anna: It's almost 12 o'clock.
Benpa: Oh. Have you eaten?
Anna: No, are you hungry?
Benpa: I'm very hungry. You?
Anna: I'm also hungry. Let's go to a restaurant.
Benpa: OK. Do you want Tibetan or Chinese food?
Anna: Whatever is fine

⁴⁶ As you learn more vocabulary, you will want to be more sensitive to the use of honorifics. This sentence would be more politely spoken as ང་གཉིས་ཞུས་ལག་མཚོད་གྲག་ཐང་དོ། The use of honorifics is common even among very close friends in Lhasa.

Benpa: Then, let's eat Tibetan food.
 Anna: OK. Where is a Tibetan restaurant?
 Benpa: There is a good one over there.
 Anna: Let's go then.

ཆེག་གསར།

1. ཟ	to eat	13. ཁ་ལག	food, meal
2. སྐྱབས	to arrive	14. ག་བས	about to, just (འགྱུར་)
3. སྒྲོད་ཁོག	stomach	15. ལྟོགས	to be hungry
4. ཞེ་དྲགས	very (ཞེ་དྲག)	16. ང་གཉིས	dual, the two of us
5. ཟ་ཁང	restaurant	17. བོད་ཟས	Tibetan food
6. སྒྱ་ཟས	Chinese food.	18. བོད་ཟས་ཟ་ཁང	Tibetan restaurant
7. དགོས	to want, to need, must (གོ་དགོ)		
8. ག་རེ་ཡིན་ན	why	19. སྒྲོད་ཁོག	stomach
9. ག་རེ་ཡིན་ན་རི་འགྲེགས་ཀ	whatever, is fine/OK (with me)		
10. མོག་མོག	steamed meat dumplings		
11. ཆང	barley beer	20. འཐུང	to drink ⁴⁹ (past: བཏུངས་)
12. ཡང	also (ཡའི་)		
21. ཞིག	Variant of ཁ་ཅིག; after ང་ན་མ་འ་ར་ལ and open vowels (also ཅིག after ག་ད་བ) ⁵⁰		

SAY IT RIGHT ག་བས is pronounced འགྱུར་ [to:] when used in a sentence
 དགོས is often pronounced དགོ [kʷo] or གོ [ko]

⁴⁹ One does not eat soup (སྐྱག་པ་), but drinks it.

⁵⁰ This rule is taken from the two volume set of བོད་སྐད་ཆེན་མཛོད་ཆེན་མོ་

GRAMMAR

I Depending on the verb ending, གྲུབས་ can either mean that something is about to happen or that something has just happened. When it precedes either ཡིན། or རེད།, it indicates that something has just happened, but when it precedes ཡོད། ཡོག་རེད། or , འདུག། it indicates that it is about to happen. Look at the following examples:

A. ང་སློབས་གྲུབས་ཡིན།	I just arrived
B. ཁོང་སློབས་གྲུབས་རེད།	He just arrived
C. ང་འགྲོ་གྲུབས་ཡོད།	I am about to leave
D. ཁོང་སློབས་གྲུབས་ཡོག་རེད།	He is about to arrive
E. ཁོང་སློབས་གྲུབས་འདུག	He is about to arrive (I know it for sure) ⁵¹

II. The verb དགོས་ means 'to want' or 'to desire'. As an auxiliary verb, it means 'to want to do' or 'to need to do' the action that the main verb implies:⁵²

A. 'to want'

1 ངར་མོག་མོག་དགོས།	'I want steamed dumplings'
2. བློན་རང་ལ་ག་རེ་དགོས།	'What do you want?'
3. ཁོང་ལ་ཆང་དགོས་རེད།	'He wants some beer'

B When it is used as an auxiliary verb it means 'should' or 'need'

1 རྒྱ་གར་མོ་འཕུང་དགོས་མེད།	'(I) shouldn't drink cold water'
----------------------------	----------------------------------

⁵¹ This is the construction used in Dialogue One to express 'It's almost 12 o'clock' (she knew it because she was looking at her watch. To speak of 'time' as 'coming', 'going', or 'arriving' is common in Tibetan.

⁵² This is only a very simple look at the use of དགོས་

2. ང་འགྲོ་དགོས་ཡོད།

'I need to go'

III In English, it is common to say 'I am hungry' or 'I am thirsty' In Tibetan it is expressed as 'my stomach is hungry' or 'my mouth is thirsty' Although some languages express such constructions with a possessive pronoun ('my stomach'), Tibetan does not. Generally, things which either cannot be possessed or can only be possessed by one person are not expressed possessively. Thus, unlike English, body parts are not expressed possessively:

A. ང་གྲོད་ཁོག་སྤྱགས་གིས།

'I am hungry' (my stomach is hungry)

B. ང་ཁ་སྒྲུལ་གིས།

'I am thirsty' (my mouth is thirsty)

C. ང་མགོ་ན་གིས།

'I have a headache' (my head hurts)

DIALOGUE TWO

ཕྱིན་པ། བྱེད་རང་ཁ་སྒྲུལ་གི་འདུག་གས།

ཨ་ནག ང་ཁ་དྲོག་ཙམ་སྒྲུལ་གིས། ག་རེ་འབྲུང་ག

ཕྱིན་པ། འདིར་འོ་མ་སྐས་པ་སྐས་རྒྱང་རེད། ང་ཚོ་འོ་མ་འབྲུང་དོ།

ཨ་ནག འོ་མ་ཚ་པོ་རེད། གྲང་མོ་རེད།

ཕྱིན་པ། ཚ་པོ་རེད།

ཨ་ནག ལགས་སྟེ། ཞོག་པ་(ཞོག་གས།)ངས་རྩ་མའ་ར་མོ་མའ་པོ་བདུངས་ཅང་།

ད་ལྟ་ང་འོ་མ་ཚ་པོ་དྲོག་ཙམ་འབྲུང་གི་ཡིན།

ཕྱིན་པ། ལགས་སྟེ། ཨ་ནི་ང་ཚོ་མོག་མོག་དང་ག་འབྲས་མངག་གས།

ཨ་ནག ཡོང་ང་། ང་མོག་མོག་ལ་དགའ་པོ་ཞེ་དྲགས་ཡོད།

Benpa. Are you thirsty?⁵³

⁵³ Honorific form would be བྱེད་རང་ཁ་སྒྲུལ་གི་འདུག་གས།

Anna I'm a little thirsty. What (is there) to drink?
 Benpa The milk here is very, very fresh Let's drink some milk
 Anna Is the milk hot or cold?
 Benpa Hot.
 Anna OK. Because I drank so much sweet tea this morning, I'll
 have a little hot milk.
 Benpa Alright. So, shall we order momos and curry?
 Anna Sure, I like momos very much.

ཚིག་གསུམ་

1. རུ་ཤིང་	boiled water	16. རྒྱུ་	thirst
2. ར་	mouth	17. ར་ལྡན་	to be thirsty
3. རྩ་	tea	18. རྩ་མང་ལྡན་	sweet tea
4. རྩ་མ་	milk	19. མང་ལྡན་	sweet
5. རྩ་	meat	20. རྩ་ལྡན་	rice and meat with potato curry
6. ར་ཤིང་	hot	21. རྩ་ཤིང་	delicious, good taste
7. རུ་	water	22. རྩ་ལྡན་	cold
8. རྩ་མ་ཤིང་	fresh	23. རྩ་	rice
9. མང་ལྡན་	much, many	24. ར་ཆ་ཤིང་	spicy hot
10. ར་ཤིང་	some	25. རྩ་ལྡན་	to like, happy
11. རྩ་	because, causal connective	26. རྩ་	adjective intensifier
12. རྩ་མ་ཤིང་	new	27. ར་ལྡན་	to be drunk
13. རྩ་མ་	old	28. རྩ་ལྡན་	big
14. རྩ་མ་ཤིང་	morning (རྩ་མ་ཤིང་ལྡན་)	29. མང་ལྡན་	to order (as in 'to order food')
15. ར་ཤིང་	in addition, also	30. རྩ་ལྡན་	yes!, alright, sure

SAY IT RIGHT When the second syllable of a word is prenasalised (that is the first letter is ࠠ ࠡ ࠢ or a ࠣ suprafix), the first syllable is pronounced with a nasal final. Thus, ࠠའབྲས་ is pronounced ࠠམྲས་ [ʃæmɿc]. Also, many words which end in nasals are not fully articulated, so, ࠠན་ is usually pronounced ࠠྩ་ [tʰā], especially when it comes at the end of a sentence ཞེན་པ་ is often pronounced ཞེན་པ་ [ʃo keʔ] in Lhasa speech

GRAMMAR

I. When གྱིང་ is postposed after the reduplicated first syllable of an adjective or noun³⁴, it expresses that something is ‘completely’ or ‘only’ whatever quality or state the noun or adjective preceding it is. This often carries the idea of an intensifier such as ‘very’ or ‘extremely’. Look at the following examples.

- | | | | |
|------------------------|----------------------------|---------------------|-------------|
| A. གསར་པ་གསར་གྱིང་ | ‘completely new’ | E. དཀར་པོ་དཀར་གྱིང་ | white white |
| B. སྩེ་པ་སྩེ་གྱིང་ | ‘very fresh’ | F. རྩ་པོ་རྩ་གྱིང་ | very black |
| C. ཚ་པོ་ཚ་གྱིང་ | ‘very hot’ | | |
| D. རྒྱུང་པ་རྒྱུང་གྱིང་ | ‘extremely old’, ‘antique’ | | |

II. Causal connective རྩེ་

One of the most common ways to express ‘because’ in Tibetan is by using the causal connective རྩེ་. Unlike English, རྩེ་ is placed at the end of the subordinated clause rather than at the beginning. In addition, there is a slight pause after the first clause. Also notice that the linking verb of the subordinated clause is the first person form (ཡིད་/ཡིན་)

³⁴ Usually it is a two syllable construct to begin with. In this chapter, we only look at a few adjective constructions.

A ཆར་པ་བདེ་གི་ཡོད་ཅང་ང་འགྲོ་གི་མིན།	'Because it is raining, I am not going' ⁵⁵
B ཁོང་གི་ཕྱགས་ཆུ་པོ་ཡིན་ཅང་ཁ་ལྷན་མང་པོ་ཟ་དགོས་པ་རེད།	'Because he is big, he should eat a lot of food'
C ཆང་མང་པོ་བདེས་ཅང་ར་བཟེལ་རེད།	'Because he drank a lot of barley beer', he is drunk'

III. Tibetan verbs

Tibetan spelling can be very difficult to learn. Partly this is due to words that are pronounced very differently than they are spelled. Another reason is that in Written Tibetan, verbs are inflected for tense (at the very least 'past' and 'non-past') or aspect⁵⁶. In Lhasa speech, however, the forms that are distinct in Written Tibetan have collapsed to only two or three forms as shown below

<u>present</u>	<u>future</u>	<u>past</u>	<u>imperative</u>	<u>gloss</u>
ཟ [sa]	བཟའ [sa]	བཟས [se]	ཟླ [so]	'eat'
རྟ [ta]	བརྟ [la]	བརྟས [te]	རྟས [tø]	'look'
འཐུང [tʰuŋ]	བཐུང [luŋ]	བཐུངས [luŋ]	འཐུངས [tʰuŋ]	'to drink'

Many books have a verb declension table in the back (there is a short one in the back of this textbook) and you can always try to memorize every form, but there are also some generalities that will help you remember how to spell different verb forms. If 'present tense' verbs have a prefix, it will usually be either ࠩ, ࠰ or ࠱; 'future tense' verbs generally have a ࠱ or ࠱ prefix; 'past tense' verbs usually have a ࠱ prefix and a ࠴ suffix (which often changes the vowel quality or tone); imperative forms usually have a ࠴ suffix (which often changes the vowel quality and the tone).

⁵⁵ It is raining' can also be expressed ཆར་པ་འབབ་གི་འདུག

⁵⁶ This is not tense in the sense of English that has 'past', 'present', 'future' tenses, Lhasa Tibetan has more of what is sometimes referred to as 'relative tense'. For some examples of how tense and aspect are used in Tibetan, refer to Appendix I.

འདྲ་སྒྲིལ་ PRACTICE

A. Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'); use both གྱིང་ and ཞི་བཤུགས་.

1. ཡག་པོ་

2. ཞི་མོ་

3. གསུང་པ་

4. ཚ་པོ་

B. Match the following noun or verb roots with the formative suffix; write the meaning after the word

		Tibetan word	English meaning
སྒྲིགས་	པོ་	_____	_____
བོད་	མོ་	_____	_____
ཚ་	པ་	_____	_____
བྲང་	མི་	_____	_____
དགའ་	བ་	_____	_____
མ་སྒྲིགས་		_____	_____
ཞི་མོ་		_____	_____
བཟོ་		_____	_____

SOME USEFUL PHRASES

ང་སི་པན་ལ་དགའ་པོ་རང་མེད།	'I don't like hot pepper very much'
ང་སི་པན་ལ་དགའ་པོ་ཡིད།	'I like hot pepper'
སི་པན་དྲོག་ཙམ་རྒྱལ་ཞུས་གནང་།	'Please add a little hot pepper'
ཁྱེད་རང་བོད་སྐད་སྦྱངས་ནས་དུས་ཚོད་ག་ཚོད་ཕྱིན་པོར།	'How long have you studied Tibetan?' ⁵⁷
ང་བོད་སྐད་སྦྱངས་ནས་ལོ་གསུམ་ཕྱིན་པོར།	'I have studied Tibetan for three months'

རང་དྲོག་གི་ཡོད་པས།

[The following is a folk story of Tibet from the magazine ལྷོ་ཁྱེད།. In folk stories, animals often are the main characters and a moral is given at the end. This one has to do with the consequences of greedy appetites. The Tibetan version can be found in Appendix 1 of 'Answers to the practices']

A long time ago, from Tibet's land of the snows, there was a village in the famous place of Lower Kham⁵⁸. In this village, there was a bull, a turtle, and a rabbit who, being friends, hung out together; not only did they live together, but there was also pure goodwill between them.

One day when the three of them were on a walk, they found a full bag of tsampa. Immediately, the rabbit thought in his heart, 'I would like to be able to eat the whole bag of tsampa by myself.' So he said, 'Friends, let's the three of us drink chang and see who is the first to get drunk. Let's do it so that whoever is drunk first will get all this tsampa.'

The turtle said, 'Atsi! If it were like this, I will be drunk as soon as I drink one cup of chang.' And then the rabbit said, 'As for me, just a little smell of chang makes me drunk.' As for the bull, he was just sitting there swaying back and forth and not saying anything, so the rabbit asked, 'Bull, how is it for you?' and the bull said, 'I am already drunk just listening to you two talk about it.'

Because the bull won the rabbit said again, 'For such a little bit, I won't allow the tsampa to be won; let's see which of us three is the oldest, therefore we will give the tsampa bag to whoever is the oldest

⁵⁷ Literally this means 'How much time has passed since you (have begun to) study Tibetan?'

⁵⁸ Eastern Tibet

So accordingly, the turtle said, 'As for me, this year I am exactly 100 years old.' The rabbit said, 'As for me, this year I am exactly 1000 years old', and after he said that, the bull cried out 'Atsi! I am so sad and suffer so much', so the rabbit asked, 'Bull, what has happened?' The bull said 'My younger son is the same age as turtle and my older son is the same age as rabbit, but now because the two of them are both held by death I suffer greatly from the sadness in my heart' and so saying he lost control and burst into tears.

So on the strength of that speech, it was clearly shown that the bull was the oldest and that he should win the full bag of tsampa and the rabbit finally could do nothing and so he lost the tsampa to another. Because of this, the three of them became enemies.

As for the one who through lack of virtue allows greed to make even friends into enemies, (he) will certainly fall into hell.

སློབ་ཚན་བཅུ་གཅིག་པ།

LESSON ELEVEN

In this lesson you will learn more about the existential complement ཅི་ཡོད། which is used to express something that is done habitually, or at the moment of speech.

DIALOGUE ONE

ང་རྒྱུ་པ་རྒྱུ་ལྟ་ས་གས་ཀྱི་ཚེ་ད་བདུན་པ་ར་ལང་གི་ཡོད།

ལངས་ནས་གདོང་དང་སྤྱོད་ཀྱི་ཡོད།

ཀྱི་ཚེ་ད་བདུན་དང་ཕྱི་ཁ་ཁ་ལྟ་ཟ་གི་ཡོད།

དེ་ནས་ཀྱི་ཚེ་ད་བདུན་པ་ར་ལས་ཀ་ར་ལྟ་གི་ཡོད།

ཁྱི་དགུང་ཀྱི་ཚེ་ད་བཅུ་གཅིག་དང་ཕྱི་ཁ་ཁ་ལྟ་ཟ་གི་ཡོད།

དགོང་དག་ཀྱི་ཚེ་ད་བཅུ་པ་ར་ཉལ་གྱི་ཡོད།

I often get up at 7 o'clock every morning. After I get up, I wash my face and brush my teeth. At 7:30 I eat (breakfast). Then, at 8 o'clock, I go to work. Noontime, at 12.30, I eat (lunch). At night, I go to sleep at 10 o'clock.

ཆོག་གས་པ།

1. རྒྱུ་པ་རྒྱུ་	usually	8. ཁྱི་	market
2. རས་	from, after	9. དགོང་དག་	late afternoon, evening
3. ལངས་	to rise, to get up	10. གདོང་	face
4. སྤྱོད་	teeth, tooth	11. ལྟ་	to wash
5. ཁ་ལྟ་	food	12. ཟ་	to eat
6. དེ་ནས་	then	13. ལས་ཀ་	work
7. ལྟ་	to go	14. ཉལ་	to sleep

GRAMMAR

I ག་ཡོད། is an auxiliary verb expresses the aspect of the action. For example, ག་ཡོད། usually expresses something that the speaker does habitually (every day, every week...). It can also express an action that continues (it can be continuing in the past or non-past, so it is not exactly like 'tense' in English) as the following examples show

A. 1st person + time + ལ་རེ་ verb + ག་ཡོད།

ང་ རྒྱ་ཚེད་དགུལ་ར་ ལང་ ག་ཡོད།

'I (usually) get up at nine o'clock'

B. Verb + རྗེས་ + (1st person) + (noun) + verb + ག་ཡོད།

ལངས་ རྗེས་ ང་ རྩ་ ལབ་ ག་ཡོད།

'After rising, I brush my teeth'

C. དེ་རྗེས་ + (1st person) + (noun) + verb + ག་ཡོད།

དེ་རྗེས་ ང་ ལས་ཀར་ ལོན་ ག་ཡོད།

'Then I go to work'

II We have already seen how རྗེས་ can be used to express 'from' (as in ང་

ཨ་མི་རྒྱ་ཀླ་རྗེས་ཡིན། 'I am from America') This is one of a small group of postpositions⁶⁹ that have a wide range of functions. Up to now, it has meant 'from' a location. In this chapter, it means 'after' or 'and then'. This is the first time we have introduced a complex sentence (a sentence with more than one clause).

རྗེས་ is postposed at the end of the clause, which is just the opposite of languages like English or Chinese. The English sentence 'After rising, I brush my teeth' is expressed in Tibetan as 'risen after, (I) teeth brush'

⁶⁹ In English, such words as 'from', 'in', 'on', etc. are called prepositions because they are preposed to the noun, but in Tibetan they are postposed so they are called postpositions.

In Tibetan such sentences do not need, and often do not have an explicit 'subject' (unlike English which requires the subject: 'after rising, I .'). But there is no ambiguity because the auxiliary verbs make it clear who is doing the action. Also notice that the verbs which come before གྱིས་ are past tense verbs. This is because one action (in the first clause) must be completed before the other action can be started.

The syntactic structure of the sentences in the examples below is

[[dependent clause (past tense verb)] གྱིས་ [Main clause]]

Consider the examples below:

- | | |
|--|--|
| A. དེ་བ་གཅིག་ ཉམ་ རྒྱུ་ཁོང་ རང་ ལ་ ཕྱིན་ པ་ རེད། | 'After buying the book, he went home' |
| B. ང་ཁྱེད་ལ་ ཕྱིན་ རྒྱུ་ ཅ་ ལག་ ཉི་ ག་ ཡིན། | 'I will go to the market and buy some things' |
| C. ཆང་མང་པོ་ བདུངས་ རྒྱུ་ གཉིད་ རྒྱུ་ འག | 'After drinking lots of barley beer, he fell asleep' |

ཇེ་སྒྲུང་ PRACTICE

- A. Answer the following questions in Tibetan using the new words and structures you have learned for the capitalized words.
1. What time do you GET UP in the MORNING?
 2. THEN what do you do?
 3. What time do you eat lunch?
 4. AFTER you eat, what do you do?
 5. What time do you GO TO SLEEP at NIGHT?
- B. Fill in the blanks with the words and phrases provided

ང་ཕྱི་ལ་གདོང་ལུ་གི་ཡོད།	དེ་ནས་
ཞོགས་པ་ཚུ་ཚོད་ལྔ་པར་	ཉལ་གྱི་ཡོད།
ལང་གི་ཡོད།	ལངས་ནས་

1. ང་ཞོགས་པ་ཚུ་ཚོད་བརྒྱད་པར་_____
2. _____སྟེ་ལུ་གི་ཡོད།
3. _____ང་ཁ་ལག་ཟ་གི་ཡོད།
4. དགོང་དག་ཚུ་ཚོད་བརྒྱད་པར་_____
5. _____ལང་གི་ཡོད།

C. Write an appropriate sentence based on each of the following 'signs':

1.

Lhasa Post Office
Store
Open M-F, 7:00-12:00
1:00-5:00
Closed Saturday
and Sunday

2.

Norbu's Restaurant
8 am - 10 pm M-F
10 am - 11 weekends

3.

Tsering's General
M-F 8:00-5:00
closed weekends

1.

2.

3.

SOME USEFUL PHRASES

ངས་གསལ་པོ་གོ་མ་བྱུང་།

'I did not hear clearly'

ཡང་བརྒྱུར་གསུངས་རྟགས་གནང་།

'Please say it again'

རང་དོན་གྱི་ཡོད་པ་སྒྲིག་པ་

The lives of Tibetans and yaks are intricately woven. Yaks are used to plough fields and carry loads for caravans and trade (yaks used to be used extensively in trading between Nepal, India and Bhutan; now, with the coming of vehicles and roads, they are not used very often in this way) Tibetans love to eat yak meat, especially dried yak meat. They also use the milk of the female yak (འུ་མོ་ལྷོ་མོ་) to make butter, cheese and yoghurt. Yaks are especially suited for the rarified air of Tibet's high plateau as they thrive best above 10,000 feet (3,300 meters).

སློབ་ཚན་བརྒྱུ་གཉིས་པ།

LESSON TWELVE

In this lesson you will learn how to talk about the date as well as to arrange a meeting and make plans. This lesson also includes more uses of the genitive marker གི་/ གི་འི་ and a review of verb endings studied so far.

DIALOGUE ONE

(On the telephone)

ཉི་མ། ཨོ་ལོས། ལྷག་པ་ལགས་ཡིན་པས།

ལྷག་པ། ལགས་ཡིན། བྱེད་རང་སུ་ཡིན་པ།

ཉི་མ། ང་ཉི་མ་ཡིན།

ལྷག་པ། ཨོ། ཉི་མ་ལགས། དུག་ལས་ག་རེ་ཡོད།

ཉི་མ། ང་གནངས་ཉིན་ཀ་བྱེད་རང་གི་ཉུ་ལ་བཅར་གྱི་ཡིན། བྱེད་རང་དུས་ཚོད་ཡོད་པས།

ལྷག་པ། གནངས་ཉིན་ཀ་ཆེས་པ་ག་ཚོད་རེད།

ཉི་མ། ཆེས་པ་བཅོ་ལྔ་རེད།

ལྷག་པ། ལགས་སོ། ཡོང་ང་། ཚུ་ཚོད་ག་ཚོད་ལ་ཕེབས་ཀ

ཉི་མ། ཚུ་ཚོད་དང་པོར་བཅར་གྱི་ཡིན།

ལྷག་པ། ལགས་སོ། ཡིན་ཉི་གནངས་ཉིན་ཀ་མཇུག་ཡོང་།

ཉི་མ། ལགས་སོ། གནངས་ཉིན་ཀ་མཇུག་ཡོང་།

Nyima: Hello, is this Lhakpa?

Lhakpa: Yes, who are you?

Nyima: I am Nyima.

Lhakpa: Oh, Nyima-la, what do you want?⁶⁰

Nyima: The day after tomorrow I will go to your house. Do you have time?

Lhakpa: What date is the day after tomorrow?

Nyima: It's the 15th.

Lhakpa: OK, sure. What time are you coming?

⁶⁰ Of course it is difficult to have equal translations, this literally means 'What work do you have?'

Nyima I will come at 1 o'clock.
 Lhakpa OK. Well then, see you the day after tomorrow
 Nyima: OK, see you the day after tomorrow.

ཚིག་གསུང་།

- | | |
|-------------------------|---|
| 1. ཨོ་ལྷོས། | hello (on the phone, at the door) ⁶¹ |
| 2. ཨོ། | oh |
| 3. ཅོ་ལ། | near ('to your side') ⁶² |
| 4. འཇམ་པ། | come (humilific) |
| 5. ཁྱི་ལ། | if, conditional |
| 6. ཡོང་། | come |
| 7. ཡོང་ང་། | sure, OK |
| 8. འགྲིག་སྐྱོ་རེད། | yes, OK |
| 9. མཇུག་ལ། | to see, to meet (honorific) |
| 10. ཚེས་པ། | date |
| 11. རེས་པ། | yesterday (འདྲི་པ།) |
| 12. སང་ཉིན། | tomorrow |
| 13. རེས་ཉིན་མོ། | the day before yesterday (འདྲི་ཉིན་མོ།) |
| 14. གཤམ་སྐྱོ་ཉིན་གཤམ་པ། | the day after tomorrow |
| 15. ལྷོ་པ། | month, the moon |
| 16. ལྷོ་ཐོ། | calendar ⁶³ (ལྷོ་ཐོ།) |

⁶¹ ཨོ་ is also used for getting someone's attention and answering the phone

⁶² Some also say འགྲིག་ལ།, but it seems like ཅོ་ལ། is most often used.

⁶³ There are several variant spellings for 'calendar' which can be found in dictionaries. These include ལྷོ་ཐོ།, ལྷོ་ཐོག་ and ལྷོ་ཐོ།.

SAY IT RIGHT ལོ་ཕྱོད་ is also pronounced ལེབ་ཕྱོད་ [lep̣ tʰo]. ཁ་སྐྱོད་ is pronounced, and sometimes spelled ཁའི་སྐྱོད་ [kʰesa]. ཁ་ཉིན་མོ་ is pronounced ཁའི་ཉིན་མོ་ [kʰɛɲimə].

GRAMMAR

I. Location words

ཕྱི་ལ་ has the meaning of going to or being beside someone or something. When it is used to mean beside something, it is fully interchangeable with འབྲིས་ལ་ (in fact, it is probably more commonly used in this context). Unlike English, which expresses locations simply with a preposition ('beside the table', 'under the door', 'on the river', etc.) the location of an object is relative to the thing which it is being referenced to. Literal translations would be: 'the table's beside', 'the door's under' and 'the house's inside'. The possessive ('s) is indicated by a genitive marker which follows the head noun:

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| A. སྒྲིག་ཅེ་རི་འབྲིས་ལ་རྒྱུ་བ་བཀྲུག་གཅིག་འདུག | 'There is a chair beside the desk' |
| B. ཁོང་མོ་རང་གི་འབྲིས་ལ་བཞུགས་འདུག | 'He is sitting beside her' |
| C. ཁང་པའི་ནང་ལ་མི་མང་པོ་ཡོད་ཅིང་། | 'There are many people in the house' |

In English we can say 'I am going to see my friend' or 'I am going to my friend's (house)'; in Tibetan, these are expressed differently with the literal meaning 'I am going to the side of my friend':

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| D. ང་ངའི་གྲོགས་མེད་ཀྱི་ལ་འགྲོ་གི་ཡིན། | 'I am going to visit my friend' |
| E. ང་ངའི་གྲོགས་མེད་ཀྱི་ལ་ཕྱིན་པ་ཡིན། | 'I went to see my teacher' |

- II འགྲིག་སྐྱོད་ and ཡོང་ང་ are both used to express permission to do something or the suitability of something. The question is generally formed with the conditional བྱོ་ and the past tense form of the main verb.

A1. Questions asking permission

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| 1. ང་ཕྱིན་ན་འགྲིགས་ཀྱི་རེད་པས། | 'Is it OK if I go?' |
| 2. ང་འདིར་བཟུང་ན་འགྲིགས་ཀྱི་རེད་པས། | 'Is it OK if I stay here?' |

A2. Statements giving permission

Both འགྲིགས་ཀྱི་རེད། and ཡོང་ང་། are possible answers to the questions above. ཡོང་ང་། seems to imply a little more exuberance or willingness to do something.

B. Questions asking suitability

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| 1. ཟུ་གུ་འདི་ཡོང་གི་འདུག་གས། | 'Is this pen OK?' |
| 2. ས་གདན་དེ་ཁང་པའི་ནང་ལ་འགྲིགས་ཀྱི་མི་འདུག། | 'That carpet does not fit the house' (it may be too big or too small) |

III. ཡོང་ is also used to express future tense, as in the phrase སང་ཉིན་མཇུག་ཡོང་། 'See you tomorrow' (literally: 'Tomorrow see come') or ཉོག་ཙམ་ནས་མཇུག་ཡོང་། 'See you in a little while' (literally: a little after see come).⁶⁴

DIALOGUE TWO

- ཀ དེ་རིང་ཆེས་པ་ག་ཚོད་རེད།
ཁ ཆེས་པ་བཅོ་བརྒྱད་རེད།
ག གཟུང་ག་རེ་རེད།
ཁ གཟུང་ལྷག་པ་རེད།

⁶⁴ There are other constructions when the verb 'to come' is used to express non-past ideas, but we will not cover them in this chapter

- ཀ ཟླ་བ་གཅིག་ཨོན་པུ་རེད།
 ཁ ཟླ་བ་གཉིས་པ་རེད།
 ཀ དེ་རིང་ཟླ་བ་གཉིས་པའི་ཆེས་པ་བཅོ་བརྒྱད་། ཅུང་ལྷག་པ་རེད། རེད་པས།
 ཁ ལགས་པུ་རེད།

- A: What is the date today?
 B: It is the 18th.
 A: What day is it?
 B: It is Wednesday.
 A: What month is it?
 B: It is February.
 A: Today is Wednesday, February 18th, right?
 B: Right.

SAY IT RIGHT We have already said how syllables within a word influence pronunciation. Many of the first syllables take the prefix of the second syllable as the coda. This is seen in བཅོ་བརྒྱད་ which is pronounced as བཅོབ་རྒྱད་ [teop'ke].

GRAMMAR

Just as the genitive marker is used to indicate spatial relationships, so it is used to indicate temporal relationships. Thus larger units of time 'possess' smaller units of time. For example, the literal expression for 'September 18th' is 'September's 18th':

- ཟླ་བ་གཉིས་པའི་ཆེས་པ་བཅོ་བརྒྱད་རེད། 'The 18th day of the second month'⁶⁵
 ཆེས་པ་བརྒྱའི་ཅུང་ལྷག་དམར་རེད། 'Tuesday, the 10th'

The Tibetan months of the year are fairly easy since they are based on the compounds 'moon' + 'first', 'second', etc.

⁶⁵ ཆས་པ་ is often shortened to ཆས་.

Months of the year

ལྷ་བ་དང་པོ་	January	ལྷ་བ་བདུན་པ་	July
ལྷ་བ་གཉིས་པ་	February	ལྷ་བ་བརྒྱད་པ་	August
ལྷ་བ་གསུམ་པ་	March	ལྷ་བ་དགུ་པ་	September
ལྷ་བ་བཞི་པ་	April	ལྷ་བ་བརྒྱ་པ་	October
ལྷ་བ་ལྔ་པ་	May	ལྷ་བ་བརྒྱ་གཅིག་པ་	November
ལྷ་བ་དྲུག་པ་	June	ལྷ་བ་བརྒྱ་གཉིས་པ་	December

Days of the week

གཟའ་ཉི་མ་	Sunday	གཟའ་ལུ་ར་གུ་	Thursday
གཟའ་ལྷི་བ་	Monday	གཟའ་པ་སངས་	Friday
གཟའ་མིག་དམར་	Tuesday	གཟའ་སྤེན་པ་	Saturday
གཟའ་ལྷག་པ་	Wednesday		

PRACTICE

A. In Tibetan, write the following dates:

1. Tuesday, January 3rd
2. Thursday, June 16th
3. Saturday, April 28th

B Look at the calendar below and answer the following questions supposing that today is Tuesday, January 9th (དེ་རིང་ལྷ་བ་དང་པོའི་ཆེས་དགུ་གཟའ་མིག་དམར་རེད།) Please answer in complete sentences.

January						
S	M	T	W	TH	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1. ཁ་ས་ཆེས་པ་ག་ཚེད་རེད།
2. སང་ཉིན་ཆེས་པ་ག་ཚེད་རེད། གཟའ་ག་རེ་རེད།
3. གནང་ས་ཉིན་ག་ཆེས་པ་ག་ཚེད་རེད།
4. ཁ་ཉིན་མ་གཟའ་ག་རེ་རེད།

C. Find three people in the area you are living in (who speak Tibetan) and ask them the date and time.

REVIEW the following verb endings to remind yourself of what you have studied so far.

རེད།	ཁོང་ཕྱི་གྲུ་ལ་མི་རེད།	'He is a foreigner'
	ཁོང་བོད་པ་མ་རེད།	'He is not a Tibetan'
	ཁོང་ཕྱི་མི་རེད་པས།	'Is he Chinese?'
གི་རེད།	ཁོང་འགྲོ་གི་རེད།	'He is going'
	ཁོང་སྤྲུའུ་གི་མ་རེད།	'He will not brush his teeth'
	ཁོང་འགྲོ་གི་རེད་པས།	'Is he going?'
པ་རེད།	ཁོང་བོད་ལ་ཕྱིན་པ་རེད།	'He went to Tibet'

ཡིན།	ང་ལྷ་མོ་ཡིན།	'I am a girl'
	ང་ལྷ་མིན།	'I am not a boy'
	ཁྱེད་རང་བོད་པ་ཡིན་པས།	'Are you Tibetan?'
གི་ཡིན།	ང་འགྲོ་གི་ཡིན།	'I am going'
	ང་ཡིག་འབྲི་གི་མིན།	'I am not going to write a letter'
	ཁྱེད་རང་ཡིག་འབྲི་གས།	'Are you going to write a letter?'
པ་ཡིན།	ང་བོད་ལ་ཕྱིན་པ་ཡིན།	'I went to Tibet'
	ང་བལ་ཡུལ་ལ་མ་ཕྱིན།	'I did not go to Nepal'
ཡོད།	ང་ར་སྒྱུ་གུ་གཅིག་ཡོད།	'I have a pen'
	ཁྱེད་རང་ཞ་སྒྱུ་གཅིག་ཡོད་པས།	'Do you have a pencil?'
	ང་ར་ཞ་སྒྱུ་མེད།	'I don't have a pencil'
ཡོག་རེད།	ཁོང་ལ་སློབ་དེབ་གཅིག་ཡོག་རེད།	'She has a textbook'
	ཁོང་ལ་ཆིག་མཛོད་གཅིག་ཡོག་རེད་པས།	'Does he have a dictionary?'
	ཁོང་ལ་ཆིག་མཛོད་ཡོག་མ་རེད།	'He does not have a dictionary'
ཀྱི་ཡོད།	ང་ཚུ་ཚོད་བདུན་པར་ལང་གི་ཡོད།	'I get up at 7 00'
	ཁྱེད་རང་རྒྱུ་པར་ཁ་ལག་མང་པོ་བྲི་གི་ཡོད་པས།	'Do you usually eat a lot?'
	ང་རྒྱུ་པར་ཁ་ལག་མང་པོ་བྲི་གི་མེད།	'I usually don't eat a lot'
གི་ཡོག་རེད།	ཁོང་དེབ་ལྷ་གི་ཡོག་རེད།	'He is reading a book', 'He reads'
	ཁོང་དེབ་ལྷ་གི་ཡོག་མ་རེད།	'He is not reading a book , 'He doesn't read'
	ཁོང་དེབ་མང་པོ་ལྷ་གི་ཡོག་རེད།	'He reads many books'

གི་འདུག	ང་ན་གི་འདུག	'I am sick'
	ང་ན་གི་མི་འདུག	'I am not sick'
	ཁྱེད་རང་ན་གི་འདུག་གས།	'Are you sick?'
	ཁོང་སྟོན་སྟེང་བྱེད་ཀྱི་འདུག	'He is studying' (i.e., I can see him; I am certain, I thought he was playing)
	ཁོང་སྟོན་སྟེང་བྱེད་ཀྱི་མི་འདུག	'He is not studying' (i.e., I can see him; I am certain; I thought he was studying)

རང་ཉ་གོ་གི་ཡོད་པས།

It is important to Tibetans to find out by astrological consultation or divination what particular day is auspicious for a major undertaking (such as getting married to the right person, starting to build a house on the right day, etc.). The Tibetan lunar calendar is based on a twelve year cycle that intersects with five basic elements. These combine to determine the favorableness of the date. The animals that represent the twelve year cycle are:

ཆེ་ཆེ་ mouse	སྒྲིང་ bull	སྟག་ tiger	ཡོས་ hare
འབྲུག་ dragon	སྦྱུལ་ snake	རྟ་ horse	ལྷག་ sheep
སྦྱུལ་ monkey (སྦྱུལ་)	བྱ་ bird	ཁྱི་ dog	ཕག་ pig

The five elements⁶⁶ are:

ས་ earth	ཆུ་ water	མི་ fire	ལྷགས་ iron	ཤིང་ wood
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The combinations of the years and the elements constitute favorable and non-favorable years. For example, favorable combinations of years are 'dog', 'horse' and 'tiger'; therefore, if three people born in these years were considering going into business together, they would have a good chance

⁶⁶ These are different from the five general elements which are earth, water, fire, wind and space

of success. The elements are also said to account for many things. For example, if a husband and wife are respectively 'fire' and 'water' there is a good chance they will quarrel a lot since water and fire do not mix. (Taken from Norbu Chorphel *Folk Culture of Tibet*, pp. 13, 14)

སློབ་ཚན་བཅུ་གསུམ་པ།

LESSON THIRTEEN

In this lesson you will learn the experiential verb ending ཉིས, planning verb ending ཉིས and the infinitive particle གི།.

DIALOGUE ONE

- ཨ་ཁག་པ། ཡེ་ཁག་ལྷ་མས། བྱེད་རང་ལྷ་མས་ཐང་ཁྱེད་རང་པ།
- ཨ་ཁག་ ང་ཁྱེད་མ་ཉིས། ཡིན་མཁེང་ད་ལོ་དབྱར་ཁྱེད་མས་ཁྱེད་ཉིས་ཡོད།
- ཨ་ཁག་པ། རེད་པས། ང་ཡང་ད་ལོ་དབྱར་ཁྱེད་མས་ཁྱེད་ཉིས་ཡོད། བྱེད་རང་ག་རེ་གནང་གག་ཤིག་པས།
- ཨ་ཁག་ ང་ཐོད་ལྷོང་ས་སློབ་གྲྭ་ཆེན་མོར་བོད་ཡིག་སློབ་སྦྱང་བྱེད་གག་ཁྱེད་གི་ཡིན།
- ཨ་ཁག་པ། དུས་མ། ང་གཉིས་མཉམ་དུ་ཐང་མ་ཁྱེད་ཉིས་ཉིས་ཉིས་པས།
- ཨ་ཁག་ ཁྱེད་ཉིས་ཉིས་ཉིས།
- ཨ་ཁག་པ། ཡག་པོ་ཉིས་བྱེད་མོང་། ང་ཆོ་མཉམ་དུ་ཐང་དོ།

- Benpa: Anna-la, have you been to Lhasa?
- Anna: (No) I haven't, but this summer I am planning to go to Lhasa.
- Benpa: Really? I am also planning to go this summer. What are you going to do?
- Anna: I am going to study Tibetan at Tibet University.
- Benpa: Well then, can we go together?
- Anna: Yes it's OK.
- Benpa: Great, let's go together

ཆེན་གསུམ་པ།

- | | | | |
|--------------|-----------------------------------|----------------|-----------------------|
| 1. ལོ་ | year, age | 11. ད་ལོ་ | this year |
| 2 དབྱར་ཁྱེད་ | summer | 12 ཉིས་ | to calculate, to plan |
| 3 རེད་པས། | really?, is that true?, isn't it? | 13. X ཉིས་ཡོད། | to plan to do X |

4 ཡང	also, too (ཡའི)	14. ང་གཉིས	the two of us, dual
5 མཉམ་དུ	together (མཉམ་དུ)	15. གུས་ན	then, well then
6. ཨ་ནཱ	Anna	16. ཡིན་ནའི	but, however
7. ཡག་པོ	good	17. རྒྱུག་བརྒྱུ	film, movie
8 X གྱིང་	to have experienced X, ever	18. ཡི་གེ	letter
9. X མ་གྱིང་	to not have experienced X, never		
10. ཡག་པོ་ཅིག་གྲུང་སྤང་།	great, it's a good thing (that has happened)		
11. བོད་ཐུངས་སྤྱི་བ་ལྷ་ཆེན་མོ	Tibet University		

SAY IT RIGHT In Lhasa speech མཉམ་དུ is commonly pronounced མཉམ་དེ [ɲəmito] and ཡང is often pronounced ཡའི [je:]

GRAMMAR

1. The meaning of the root verb གྱིང་ is 'to experience' or 'to undergo (something)'. It is most commonly used as a modal verb which means to have experienced or to have done whatever the verb preceding it expresses. It always refers to past experience, but is used with non-past verb stems. The following patterns are for first person statements and second person interrogatives⁶²:

A. Interrogative

(2nd person) + (noun) + verb + གྱིང་ + ངས།

ཁྱེད་ཀྱི་ རྒྱ་ལི་ ཐོ་ གྱིང་ ངས། 'Have you ever been to Delhi?'

⁶² There is a form for second and third person statements (གྱིང་ཡོག་རྒྱུ།), but it is uncommon, this is because it is unlikely that the speaker would find a context to tell an addressee what he (the addressee) or a third party has experienced. Such information would be controlled by the experiencer.

ཁྱེད་རང་ ཏུམ་པ་ ཟ ཟློང་ རལ། 'Have you ever eaten
tsampa?'

B Affirmative statement

(1st person) + (noun) + verb + ཟློང་།

ང་ ལྷོག་བརྒྱན་འདི་ལྟ་ ཟློང་། 'I have seen this movie'

ང་ དེབ་འདི་ ལྟ་ ཟློང་། 'I have read this book'

C. Negative statement

(1st person) + (noun) + verb + མ་ ཟློང་།

ང་ ཤེ་ཅིན་ལ་ འགྲོ་ མ་ ཟློང་། 'I haven't been to
Beijing'

ང་ ཏུམ་པ་ ཟ མ་ ཟློང་། 'I have never eaten
tsampa'

II. The root ཅིས་ means 'to calculate', when it appears after the main verb in a sentence, it expresses an action that one is intending or planning to do. The forms for first, second and third persons are below⁴⁸.

first person

second person

third person

ང་...ཅིས་ཡོད།

ཁྱེད་རང་...ཅིས་ཡོད་ཅེད།

ཁོང་...ཅིས་ཅེད།

ང་...ཅིས་ཡོག་ཅེད་པས།

ཁྱེད་རང་...ཅིས་ཡོད་པས།

ཁོང་...ཅིས་ཡོག་ཅེད་པས།

ང་ ཅིས་མེད།

ཁྱེད་རང་...ཅིས་ཡོག་མ་ཅེད།

ཁོང་...ཅིས་ཡོག་མ་ཅེད།

A. Interrogative

PN + (noun) + verb + ཅིས་ + ཡོད་པས།/ཡོག་ཅེད་པས།

⁴⁸ Once again second or third person (especially second person) forms are not used often, but we include them here to have a complete paradigm.

ཁྱད་རང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་	ཡོད་པས།	'Are you planning to write a letter?'
ཁོང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་	ཡོག་ཅེད་པས།	'Is he planning to write a letter?'
ང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་	ཡོག་ཅེད་པས།	'Am I planning to write a letter?'

B Affirmative

PN +	(noun)	+ verb +	ཕྱི་ས་ཡོད།/ཕྱི་ས་ཡོག་ཅེད།	
ང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་ཡོད།	'I am planning to write a letter'
ཁོང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་ཡོག་ཅེད།	'He is planning to write a letter'
ཁྱད་རང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་ཡོག་ཅེད།	'You are planning to write a letter'

C. Negative

'PN +	(noun)	+ verb +	ཕྱི་ས་མེད།/ཕྱི་ས་ཡོག་མ་ཅེད།	
ང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་མེད།	'I am not planning to write a letter'
ཁོང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་ཡོག་མ་ཅེད།	'He is not planning to write a letter'
ཁྱད་རང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་ཡོག་མ་ཅེད།	'You are not planning to write a letter'

III The conditional particle ཉི་ is placed after the clause it modifies (the opposite of what is done with the English conditional 'if'). If the conditional clause contains a clause with a linking verb ('if he is a man' or 'if he has a pen'), then ཡིན་ཉི་ always used (never ཅེད་ཉི་). This is only true for the subordinate clause; the verb in the main clause will

pattern according to the subject. In addition, the verb of the subordinate clause is in the past tense form

ཁྱད་རང་ཕྱིན་ན་འགྲིགས་ཀྱི་རེད།	'It's OK if you go'
ངས་འདི་བཟུང་ན་ནི་རེད།	'If I eat this, I'll get sick'
ཆར་པ་བཟང་པ་ཡིན་ན་ང་འགྲོ་དགོས་མིན།	'If it is raining, I don't want to go'
དེ་རིང་སློག་བརྩན་ཡོད་ན་ང་ཚོ་ཐད་དོ།	'If there is a movie today, let's go'

IV. In this chapter, we used two new verb endings in the phrase ཡག་པོ་ཅིག་གྱུར་སྤང་།. These will be introduced in detail in chapter eleven, but very briefly, གྱུར་ usually indicates completed action that was in some way directed at the speaker སྤང་ usually indicates either that the action was directed away from the speaker or that the speaker witnessed the whole event.

རང་སྤྱོད་ PRACTICE

A. Translate each English phrase below and make a sentence using གྱུར་:

Example: see this movie ང་སློག་བརྩན་འདི་ལྟ་གྱུར།
 ང་སློག་བརྩན་འདི་ལྟ་མ་གྱུར།

1. eat tsampa
2. go to Nepal
3. study Tibetan
4. write a letter

B. Fill in the blanks using the verbs in the box; write the English translation after each sentence.

འདྲེ་འགྲོ་བཞུག་ན།

བྱེད་འཁུགས།

1. ཁོང་ཕུ་མ་པ་_____གི་ཡོག་རེད།
2. ང་སློབ་སྦྱོང་_____གྱི་ཡོད།
3. བྱིད་རང་སློབ་བརྒྱན་ག་རེ་_____གི་ཡིན།
4. ང་ངའི་ཨ་མ་འཇམ་ལ་ཡི་གེ་གཅིག་_____ཅིས་ཡོད།
5. ང་བོད་ལ་_____མ་སྟོང་།
6. ང་གདོང་_____གི་ཡོད།

C. Change the form of the sentences according to the phrase indicated in parenthesis.

1. ང་ཨ་མེ་རེ་ཀར་ཕྱིན་པ་ཡིན། (will go)
2. ང་སློབ་བརྒྱན་འདི་བཞུག་གི་ཡིན། (have watched)
3. བོང་སྡོང་སྦྱོང་བྱེད་གྱི་ཡོག་རེད། (plans to study)
4. དེ་རིང་ང་ཆ་ཚོད་བདུན་པར་འཇམ་པ་ཡིན། (usually get up)
5. ཁོང་ཡི་གེ་འབྲི་གི་རེད། (has written)

DIALOGUE TWO

ཨ་མ་ག སྤྱིན་པ་འགྲུགས། བྱད་རང་གཞམ་གྱི་བཟུང་སྟོང་ངས།

GRAMMAR

- I The second and third person statement form of གློང་ཡོད། is གློང་ཡོད་པ་རེད།, question and negative forms are གློང་ཡོག་པ་ན་པས། and གློང་ཡོག་མ་པ་རེད།
- II མང་པོ་ limits the predicate to mean 'not too (X)', as in 'not too many (X)' 'not too much (X)', etc. It is always followed by a negative ending

- | | |
|---|---|
| A. ང་ལས་ཀ་ཞིང་དྲགས་པ་མང་མེད། | 'I don't have to do very much work to do' |
| B. བོད་ཟིན་ཁག་པོ་མང་མ་རེད། | 'Tibetan is not so very difficult' |
| C. ཁོང་ཆང་ལ་དགའ་བོ་ཞིང་དྲགས་པ་མི་འདྲག | 'He doesn't like barley beer very much' |
| D. གྲོག་བརྒྱུ་འདི་ལྟ་མོ་ཆེན་པོ་མང་མི་འདྲག | 'This movie is not very good' |

III. Two functions of ཡག

- A. ཡག་ can be used to change a verb to a noun:

1. ང་ཆང་འཐུང་ཡག་ལ་དགའ་བོ་ཡོད། 'I like to drink barley beer'
2. ཁོང་ཡི་གེ་འབྲི་ཡག་ཁ་གསལ་ཡོག་རེད། 'He has some letters to write'

- B After changing a verb to a noun, ཡག་ can further be used to modify another noun (often formed with གི་).

1. ང་འཐུང་ཡག་གི་ཐོར་པ་རེད། 'a bowl for drinking tea' (a 'tea-drinking bowl')
2. དེང་ཉི་ཡག་གི་དངུལ་རེད། 'money for buying books' ('book-buying money')

རང་སྒྱུར PRACTICE

D Use རང་ to change the following sentences to mean 'not too (X)'

1. བོད་སྐད་ཁག་པོ་ཞེ་དྲགས་འདུག
2. ལས་ཀ་དེ་ལས་སྒྲ་པོ་ཡོག་མ་རེད།
3. ཁོང་ཡི་གེ་མང་པོ་འབྲི་གི་འདུག
4. ངའི་ནང་ལ་མི་མང་པོ་ཡོད།
5. མི་དེ་ཡག་པོ་ཞེ་དྲགས་འདུག

E. Use ཡག་ to translate the following sentences into Tibetan (new words are in parenthesis):

1. That is a cup (དཀར་ཡོལ་) for drinking tea.
2. I like to drink butter tea (རྩ་སྤྱབ་མ་).
3. He likes to watch movies.
4. This is a towel (ཨ་ཙྰ་ར་) for washing my face.

SOME USEFUL PHRASES

ངའི་སྐད་ ཆ་ ཚྭ་ པ་ ཡོད་ན་ལམ་སང་བཟོ་བཅོས་གནང་རྟེན་གས་གནང་།

'If my speech is incorrect, please correct me immediately'

རང་རྟ་གོ་གི་ཡོད་པས།

According to Tibetan folk culture, there are many auspicious and inauspicious signs that the traveler will meet. Ravens (པོ་རྩག) for example, are very auspicious to encounter. When a person who is traveling beside water (dams, rivers, gorges, etc.) or an intersection sees a raven cawing on the right side of the road, it means that his or her journey will be successful. If the raven is cawing behind the traveler it means that what he is seeking after will be obtained.

There are also measures a traveler can take to help ensure a good journey. When beginning a trip on foot, he should first take seven steps in an auspicious direction which is determined by an astrology almanac. If an almanac or calendar is not available, then the traveler should head toward the direction in which magpies have faced the doors of their nests. If the day chosen to travel is not auspicious, several precautions should be taken to ward off misfortune: swing one's knife or sword towards the east, spit towards the south, light one's flint facing west and throw a handful of dust to the north. These are believed to reverse potential misfortune. (taken from *Folk Culture of Tibet*, Norbu Chophel LTWA, 1983, pp. 65 and 69).

LESSON FOURTEEN

DIALOGUE ONE

ཆེག་གསུམ་

- | | | | |
|-----------|--|-------------|--------------------------------------|
| 1. མཁུ་ | nominalizer, 'doer' of the action (མཁུ་) | 6. ཚར་ | to be finished, completeive particle |
| 2. བཞིགས་ | to buy (honorific) | 7. ཕ་མེ | 'ticket' |
| 3. འདྲིར་ | here ('this' + locative) | 8. ཚང་མ་ | all |
| 4. གག་ | infinitive particle | 9. གཡར་ | to borrow, to lend |
| 5. རྒྱུ་ | polite imperative marker | 10. རྒྱུ་ག་ | to read (silently) |

SAY IT RIGHT མཁུ་ is pronounced མཁུ་ [ɣɛ] when used in a sentence.

- གག་ can be placed after the main verb and before 'come' or 'go' (ཡག་ is used with all other clauses that have different final verbs).
 - དེ་བ་ གཡར་གག་འགྲོ་གི་ ཡོད། 'I am going to borrow a book' (right now)
 - ང་ཚོ་དེ་ལྟེང་ཕ་མེ་ཉི་གག་ ཡོང་པ་ ཡིན། 'We came to buy a train ticket'
 - ཁོང་ཁ་ལག་ཟ་ གག་ཡོང་པ་ རེད། 'He came to eat'

In Lhasa speech, the verb is fairly complicated semantically as it intersects with such categories as causative and non-causative, intentional and non-intentional, etc. This book will not be discussing these categories in depth, although in Appendix III there is a brief discussion of causality. གག་ is never used with non causative verbs²

¹ An English borrowing from 'pass'.

² In English the causative is not shown in the verb, but in the syntax or the lexicon. For example the sentence 'He popped the balloon' is the same form as 'He made/caused the balloon to pop' but not 'The balloon popped'. Unlike Tibetan, the verb 'to pop' is the same. The presence or absence of a cause is expressed in other ways. In Tibetan, a causative is usually distinct from a non-causative in that the initial consonant is not aspirated. A non-causative verb form is aspirated. Tibetan goes further by indicating intentionality in the verbal complex, so whereas English states it in the lexical choices ('I popped the balloon

II **ଅମ୍ଭ** is similar in meaning to **er** in English, but it is a lot more flexible. Its main role is to change a verb into a noun. Another way to look at it is that it points out that the subject of the sentence is the agent, or the one who is doing the action⁷³. Look at the following examples

- A. ང་ཐོད་ལ་འགྱོ་མཁན་ཡིན། 'I am going to Tibet' ('I am [the going to Tibet one])
- B. ཁོང་ཐོད་ཡིག་སློབ་བྱེད་བྱེད་མཁན་རེད། 'He studies Tibetan' (He is [the Tibetan studi-er])
- C. ང་ཚོ་ཕ་མེ་ཉེ་མཁན་ཡིན། 'We are buying tickets' ('We are [the ticker-buyers])

III. As a main verb, **ढूँ** means 'to be finished' or 'to finish'. As an auxiliary verb, it indicates the completion of the action or event as stated by the main verb (past tense).

- | | |
|---------------------------------|--|
| A. བྱེད་རང་ཁ་ལྟག་བཟུང་ཆ་ར་པས། | 'Have you finished eating?' |
| B. ང་ཁ་ལྟག་བཟུང་ཆ་ར། | 'I have finished eating' |
| C. བྱེད་རང་དེ་བའི་བསྟོན་ཆ་ར་པས། | 'Have you finished reading this book?' |
| D. ང་དེ་བའི་བསྟོན་ཆ་ར། | 'I have finished reading this book' |

EXERCISE PRACTICE

A. Fill in the blanks with either ယမ္ , ဗုပ္ or သုပ္

1 ཁོང་ཁ་ལག་ན་ _____ ལ་དགའ་པོ་འདུག

accidentally) Tibetan states it by the choice of the verb complement. It is not possible to teach these all in a beginner's textbook, but it is good if the student is aware that the verb and verb complement choice is determined by different criteria than his/her mother tongue.

* Some call this an agentive particle, but since it affixes to the verb and not a noun it seems better to say it is a nominalizer

2. ང་སློབ་བྱུང་བྱད་_____ འགྲོ་གི་ཡིན།
3. ཁོང་ཐོད་ཡིག་སློབ་བྱུང་བྱད་_____ རེད།
4. ང་དེ་ག་གཡར་_____ འགྲོ་གི་ཡིན།
5. ཁོང་ལྷ་སར་འགྲོ་_____ རེད།
6. ཁོང་ཡི་གེ་འབྲི་_____ ལ་དགའ་པོ་ཡོག་རེད།

B. Translate the following sentences:

1. She/he is going to eat.
2. I have finished eating.
3. He likes to eat.
4. I am the one who eats.
5. I am planning to go eat.
6. I like to study Tibetan.
7. He is a studier of Tibetan
8. He is planning to study Tibetan.
9. I am going to Tibet to study Tibetan
10. If I finish studying, let's go together

DIALOGUE TWO

- ཐམས། ལྷོ་བ་ལགས། སྤོན་པ་ལགས་ག་པར་ཐུན་སོང་།
- ལྷོ་བ། ཁོང་ཁ་པར་རྒྱག་གཞག་བྱེད་སོང་།
- ཐམས། བྱེད་རང་ལ་པ་སེ་རག་བྱུང་ངས།
- ལྷོ་བ། ང་ར་པ་སེ་རག་མ་བྱུང་། ཁ་སང་པ་སེ་ཉྱ་གཞག་འགྲོ་དུས་པ་སེ་བཙུངས་ཚར་གན་
དེ་རིང་ཡང་རག་མ་བྱུང་།

ཐུ་མ་ སམས་ཁྲལ་མ་གནང་། སང་ཉིད་ང་གཉིས་མཉམ་དུ་ཉི་གཤམ་འབྲོད་དོ།
 སྒྲིག་ ལགས་སྟེ། ཐུགས་རྗེ་ཆེ།
 ཐུ་མ་ གཉི་གནང་གི་མ་ཟེད།

Tom: Dawa-la, where did Benpa-la go?
 Dawa: He went to make a phone call
 Tom: Did you get the tickets?
 Dawa: I didn't get them. Yesterday when I went to buy the tickets, they were sold out. I didn't get them today either.
 Tom: Don't worry. Tomorrow we'll go together to buy them.
 Dawa: Ok, thanks.
 Tom: You're welcome.

ཆེག་གསུང་

- | | | |
|------------------|--|-------------|
| 1. བྱང་ | to get, to obtain, directional involuntary verb marker for 'ego' | |
| 2. དུས་ | when, while, during | 10. བསྐྱུ་ |
| 3. བཅོངས་ | to sell | 11. རྟོན་ |
| 4. བརྟེན་ | to forget | 12. གྲོ་ |
| 5. བརྟེན་ | to remember | 13. མཐོང་ |
| 6. བྱུང་ | to give | 14. གིས་/ས་ |
| 7. རྟོན་ལམ་ | a dream | 15. འགྲུ་ |
| 8 རྟོན་ལམ་ བཅོང་ | to dream | |
| 9. སྐྱང་ | to go away, directional verb marker | |

SAY IT RIGHT རྟོན་ is sometimes pronounced རྟོན་ [m] in spoken Lhasa Tibetan

GRAMMAR

The three auxiliary verbs གྱུང་, སྤང་ and གྲག་ will be elaborated in the following section. All three of these indicate actions or events that have already occurred.

- I. When གྱུང་ is used as a main verb, it means 'to get', but there are other meanings as well. The examples below are of three categories of meaning that you will often hear. Notice that when there is a subject, it requires the locative marker ལ་.

A. 'To get' or 'to happen'

- | | |
|------------------------|--------------------|
| 1. རྒྱུང་ལ་གྱུང་པ་རེད། | 'He got it' |
| 2. ང་ཚ་པ་མེ་རག་གྱུང་། | 'I got the ticket' |
| 3. ག་རེ་གྱུང་པ་རེད། | 'What happened?' |

- B. To express an action that is directed towards first person (speaker is the patient); who is an involuntary participant (that is, something that occurred to 'ego'⁷⁵ rather than 'ego' did something):

1. Perception, emotion, thoughts, etc

- | | |
|-------------------|--------------|
| a. ངས་མཐོང་གྱུང་། | 'I saw it' |
| b. ང་ཚ་ཆོད་གྱུང་། | 'I found it' |
| c. ངས་གྲོ་གྱུང་། | 'I heard it' |

⁷⁴ Another way to ask 'what happened' that is commonly used is ག་རེ་གྱུང་སྤང་ waici actually means something closer to 'What was it that you saw happened?'; this use of སྤང་ will be covered in the next section. carries the idea that the person being addressed was involved more than as a witness; ག་རེ་གྱུང་པ་རེད། something closer to 'What happened to you?'

⁷⁵ As far as I know, Nicolas Tournadre was one of the first to use the term EGO in reference to verbal semantics. It is very useful and can be considered in contradistinction to OTHER. These two parameters, for Tibetan, are more relevant than 'first', 'second' and 'third' person.

d. ངས་དཔྱད་བྱུང་།

'I remembered'

2. Speaker-oriented direction of action

a. ཁོང་ཕྱགས་བྱུང་།

'He came' (at the place where I am)

b. ཁོང་གིས་བཟོ་མ་བྱུང་།

'She did not sell it' (to me)

c. ཁོང་གིས་ངར་གཡམ་བྱུང་།

'He lent it' (to me)

d. ཁོང་གིས་སྤྲེད་བྱུང་།

'He gave it' (to me)

e. མི་ལམ་གཅིག་བྱུང་།

'I had a dream' (a dream came to me)

Because the goal of the action is clearly the speaker, pronouns can (and often are) eliminated altogether without losing any clarity as to the meaning of the sentence. This is not possible in a language like English, for if one were to simply state a verb such as 'gave' it would be meaningless; at the very least one must say 'gave it to me' which is clearer, but still grammatically incorrect. Tibetan however, often elides the subject and object in colloquial speech. This is because the verbs often contain enough information to eliminate ambiguity. For example:

1. སྤྲེད་བྱུང་།

'(someone) gave (something) (to me)'

2. དཔྱད་བྱུང་།

'(I) remembered (something)'

3. མཐོང་བྱུང་།

'(I) saw (something)'

II. The basic meaning of the verb root མྱོང་ is 'went away'⁷⁶ and has several different uses in spoken Lhasa speech, the main ones which are

A General direction away from the speaker (with a few voluntary or non-causative verbs):

1. ངས་བཟོ་དུ་མྱོང་།

'I forgot'

⁷⁶ Apparently, this is still the primary meaning in some *khamis* dialects.

- | | |
|--------------------|--|
| 2. ངས་བརླག་སྟེང་། | 'I lost it' |
| 3. ཁོང་ཕྱིན་སྟེང་། | 'He left' (from where I am; see section B for further elaboration) |

B An evidential⁷⁷ particle which indicates that the speaker has seen the whole event from start to finish.

- | | |
|-----------------------------------|--|
| 1. ཁོང་ལ་རྟེན་སྟེང་། | 'He found it' (I saw him find it) |
| 2. ཁོང་གིས་གོ་སྟེང་། | 'He heard it' (I saw him hearing it) |
| 3. ཁོང་ཕྱིན་སྟེང་། | 'He left' (I saw him leave) |
| 4. ཁོང་གིས་ཁོང་ལ་བཅོངས་སྟེང་། | '(somebody) sold it to him' (I saw the transaction) |
| 5. ཁོང་ལ་གཡམ་མ་སྟེང་། སྤྱད་སྟེང་། | '(somebody) didn't lend it to him, (they) gave it to him' (I saw them give it to him). |

III. The main function of འགྲུབ་ that we will cover in this lesson is similar to སྟེང་ in that it is an evidential particle. Unlike སྟེང་ however, འགྲུབ་ does not convey that the speaker has seen the whole event, but only the remnants of an event and based on that makes an inference⁷⁸ that the event has occurred. Consider the following examples:

- | | |
|----------------------|--|
| A. ཁོང་ལ་རྟེན་འགྲུབ་ | 'He found it' (He had lost and now I see he has it again, therefore I infer he found it) |
| B. ཁོང་ཕྱིན་འགྲུབ་ | 'He left' (He was here, but now I see his bags are gone) |

⁷⁷ The source of knowledge as well as the speaker's relationship to the event (personal witness, hearsay, etc.) are important categories in Lhasa Tibetan. You have already studied འདྲུག་ of which one function is to tell the hearer that the speaker has present and direct

knowledge, new knowledge, etc. of the event. We now continue on with སྟེང་ and འགྲུབ་ which deal with the speaker's relationship to events which have already occurred.

⁷⁸ Thus sometimes this is called an inferential particle.

C ཁོང་གིས་ཁོང་ལ་བཙོངས་ཤག 'She sold (something) to her' (I knew she had gone to buy it; now I see she has it)

IV. Questions generally are formed to reflect the expected knowledge that the addressee has. The answer will always be dependent upon the criteria laid out in I III:

Question	second person	third person
' བྱང་ངས།		"" བྱང་།
"" པ་རེད་པས།		"" མོང་།
		"" ཤག
		"" པ་རེད།
"" མོང་ངས།		"" མོང་།
		' ཤག
"" འདུག་གས།		"" མོང་།
		' ཤག

Thus consider the following examples:

ཁོང་གིས་སྤྲད་འདུག་གས།	ཁོང་གིས་སྤྲད་ཤག
	ཁོང་གིས་སྤྲད་མོང་།
	ཁོང་གིས་སྤྲད་པ་རེད།
ཁོང་གིས་གཡར་མོང་ངས།	ཁོང་གིས་གཡར་ཤག
	ཁོང་གིས་གཡར་མོང་།
	ཁོང་གིས་གཡར་པ་རེད།
ཁོང་གིས་བཟས་ཆར་འདུག་གས།	ཁོང་གིས་བཟས་ཆར་ཤག
	ཁོང་གིས་བཟས་ཆར་མོང་།
	ཁོང་གིས་བཟས་ཆར་པ་རེད།

V. The agent (ergative) marker གིས་.

A. A word on the ergative in Tibetan

In English, the subject and objects of sentences such as 'I know him' or 'I hit him' have the same form ('I' is the subject for both and 'him' is the object for both) even though the verb is very different. This is because the syntax is organized in such a way that the subject is in nominative case and the object is in accusative case. In Tibetan, however this is not true. Generally, the subject of a transitive verb (i.e. 'I' of 'I hit him') has an marker while the subject of an intransitive verb (i.e. 'to have', 'to be') and the object of a transitive verb (i.e. 'him' of 'I hit him') have the same marker. So while in English, subjects all pattern the same, in Tibetan it depends on the verb used in the sentence. Usually the subject of an intransitive verb and the object of a transitive verb are not marked, but the subject of a transitive verb is. This pattern can be seen schematically below (A= subject of transitive verb; S=subject of an intransitive verb; P=object or 'patient'; Vtr=transitive verb and Vintr=intransitive verb):

Nominative/accusative (like English):



Ergative:



The marker that goes on the A, or subject of transitive verbs, is གིས or one of its forms. This is called an ergative marker. In Lhasa Tibetan, verbs that express a transitive action⁹ require the ergative marker if they are perfectives; ergative marking on most imperfectives is optional, but if they have an ergative marker they express certain intention, emphasis, etc. on the part of the speaker. This is true because transitivity in Tibetan is only one category that is relevant for ergative marking. In general, the term 'source' describes the purpose

⁹ Actually it is a little more complicated than this, verbs of which the subject is an intentional agent (as in 'I went to X') take an ergative marker. In addition, verb which may not be intentional, but the subject can be the only possible source or origin of the event expressed by the verb as in 'I forgot'. The ergative is usually obligatory with the perfective, but optional with the imperfective aspect. Hu (1992) says that this is 'to stress the individual initiative of the actor'. This is only part of the semantics of the ergative.

of ergative marking (source of the action as agent, source of knowledge, source of event, etc.) This helps to explain why such words as 'to forget', 'to lose', etc. must have an ergative marker as the 'ego' is the only possible source.

In written Tibetan, the ergative marker (also the instrumental case marker⁸⁰) has five different spellings dependent upon spelling rules
གིས་ གྱིས་ ཡིས་ སྱིས་ ས་སྟེ། In Lhasa it is always pronounced གིས་ [kɪ] after closed syllables. ས་ changes the pronunciation of the vowels just like the genitive case marker. There is much more to say about the ergative marker, but this is all the scope of this textbook allows.

འཇུག་ རྒྱུང་ PRACTICE

C. Fill in the blanks with འདུག་ བྱུང་ སྟེང་ གཤམ་

1. ཁོང་གིས་ཁོང་ལ་སྤྲད་ _____ (speaker saw the transaction)
2. ཁོང་ཕྱིན་འདུག་གསལ། ཁོང་ཕྱིན་ _____ (speaker sees that his bags are gone)
3. ངས་ཁ་སྔ་ཁོང་མཐོང་ _____
4. ཁོང་བཞུགས་འདུག་གསལ། ཁོང་བཞུགས་ _____ (speaker saw him come into the house)
5. ངར་རྒྱུང་ _____
- 6 ཁོང་ཕྱིན་ _____ ཁོང་ཕྱིན་ _____ ('he arrived', 'he left')

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

- 1 ཁོང་གིས་གཡམ་སྟེང་། 'He lent it to me'

⁸⁰ English does not have case marking, but there are ways to express 'instrumental', one of the most common is the preposition 'with' as in 'He opened the door with a key'. Such constructions in Tibetan are expressed with the instrumental case marker.

⁸¹ The written form of these use the same rules as the genitive marker given in chapter two

2. ཁོང་ལ་སྤྱད་ཤིག་	'He gave it to her' (I saw the transaction)
3. ང་ར་དེ་དག་གཅིག་གི་ཡར་བྱུང་།	'I borrowed a book'
4. ཁོང་རྒྱལ་བཟང་སྟེ་མོང་།	'(I see by the empty cup) she drank some tea'
5. ཁོང་གིས་རྩ་མ་པ་བཟུང་ཤིག་	'Did he eat the tsampa?'

F Spoken and written language can communicate a great deal; we also know that expressions and gestures can communicate a lot. About 20 years ago, sociologists and anthropologists began to be aware that 'space and time talk'. Proxemics is the term used in connection with man's perception and use of space, that is, the study of the relative proximity of people to one another in various situations and in various societies. Since each society has their own pattern of the use of space we can distort intercultural communication and miscommunicate messages by our own use of space.

In the space below, write about what you have observed concerning the proxemics and body language of those living in the community around you. Include such categories as

1. Approaching and entering another person's home

2. Receiving a guest

3. Giving and receiving objects

4. role of body parts such as

a. the tongue.

b. the head

c. the hands

རང་དོན་གྱི་ཡོད་པ་སྟེ།

As in any country, traveling in China is not always easy. Rail tickets can only be bought a few days in advance and then not necessarily all the way to the traveller's final destination. Going overland to Lhasa, therefore, is at least a week-long trip from Beijing. Usually, one can buy a ticket from Beijing to Lanzhou or Xining, this often can be an express train. In Lanzhou or Xining, another ticket to Golmud must be purchased. Because this is a less travelled route, most of the trains are slow trains with only seats available. Including the train change, Beijing to Golmud usually takes four days. Once in Golmud, there are two bus companies to buy tickets from; ask ahead of time which one is best. The bus trip usually takes two days if nothing breaks down; a winter trip can mean a very cold bus trip so dress warmly. It is also helpful to take some aspirin as one of the passes is over 15,000 feet (5,000 meters) and most travellers, even seasoned Tibetans, get headaches. An easier route is to buy a ticket from Beijing to Chengdu (either train or air) and a plane ticket from Chengdu to Lhasa's Gonggar Airport (about two hours from Lhasa). This provides a magnificent view of the Southern Himalayas.

སློབ་ཚན་ བཅོ ལྔ ལ།

LESSON FIFTEEN

in this lesson you will learn the meaning and use of རྩོམ་ as well as the modals བྱ་དག་ and བྱ་མཁོ་

DIALOGUE ONE

ཨ་མ་གྱི་འབངས་ཁྱེད་ལ་མི་བསྟ་ཁག་ཕྱི་ཕྱོད་པ།

(ཨ་མ་ and རྩོ་པ་ are met by བྱ་ཤིས་ at the Gonggar airport upon their arrival in Tibet ཡོང་སྐབས་ had to stay in Chengdu until he could buy a ticket)

བྱ་ཤིས་ རྩོ་པ་ལགས། ཕྱག་ཕྱིངས་གརང་། ལོ་རྒྱུ་ལ་བདེ་པོ་བྱུང་ངས། (བྱ་ཤིས་ གྱིས་ཁོང་གཉིས་ལ་ཁ་བཏགས་ཕུལ་པ་རེད།)

རྩོ་པ། བདེ་པོ་བྱུང་། མ་ཚེལ་ཡོད་པོ་རེད། བྱེད་རང་གླ་གཟུགས་བདེ་པོ་ཡོད་པས།

བྱ་ཤིས། ལགས་ཡིན།

རྩོ་པ། ངས་བྱེད་རང་ལ་ངོ་སྤྱོད་ཞུས་དགོས། ཁོང་ཨ་མ་གྱི་ལགས་རེད། དེ་ཕྱིར་མི་ཞིག་ལ་རེད། ཁོང་ངའི་ཐོག་མ་པོ་བྱ་ཤིས་ལགས་རེད།

ཨ་མ། ཨྀ་ལས།

བྱ་ཤིས། བྱེད་རང་ངོ་ལ་ཕྱི་ཕྱོད་པ་ཕྱིངས་དང་པོ་ཡོད་པས།

ཨ་མ། ལགས་ཡིན།

བྱ་ཤིས། ཨྀ་ལྟ་བུ་རང་ཁོང་གླ་ལག་པོ་གསུང་གི་འདྲ་གྱི་བྱེད་རང་ཁོང་ཡོད་གྱི་པ་ལ་ཕར་བྱུངས་གཙང་ལ།

ཨ་མ། ངས་བཀའ་ལློན་པ་ལོ་གཉིས་སློབ་སྦྱོང་བྱས་པ་ཡིན། ཡིན་རུང་ད་དང་ཡག་པོ་བཤད་མི་གྱི་མ་དུ།

བྱ་ཤིས། ཡག་པོ་གསུངས་གྱིས། ཨྀ་ལ་ཁྱི་ཐད་དུ།

ཨ་མ་གྱི་དང་སྒྲིལ་པ། ལགས་སྟེ། ཐང་དོ།

Tashi: Benpa-la, welcome! Was your trip pleasant? (Tashi places katas on them)
 Benpa: A nice trip. Long time, no see. Are you well?
 Tashi: Yes.
 Benpa: I want to introduce you. she is Anna-la; she is from England. He is my friend Tashi-la.
 Anna: Oh.
 Tashi: Is this your first time to Tibet?
 Anna: Yes.
 Tashi: Hey, you speak Tibetan well. Where did you study Tibetan?
 Anna: I studied two years in Nepal, but I still can't speak well.
 Tashi: You speak well. Ok, let's go.
 Anna and Benpa: Let's go.

ཆེན་གསུང་།

1. མཁོན་པོ་	guest	17. རྩ་ལྗང་གསུང་	ceremonial scarf
2. དཀར་པོ་མེལ་	porcelain cup	18. ལམ་ལ་	road, 'trip' (ལམ་ལ་)
3. བསྟུང་	to speak (hon)	19. བདེ་པོ་	convenient, comfortable
4. སློང་	to study (past: སློང་སྟེ།)	20. དགོས་	to want, to need
5. སྤྲུལ་	to give, to present (hon)	21. རྩ་སློང་གཞི་	to introduce (hon)
6. བསྟུང་	to go to meet, to receive	22. རྩ་སློང་ཁུ་	to introduce (hum), ⁸²
7. སྒྲིལ་བུ་བླ་སྟེ།	body, health (hon)	23. རྩ་སློང་བྱིད་	to introduce
8. བླ་བླ་སྟེ།	body, health	24. བཞུགས་གྲུ་ཁོ་འབའ་ཐང་	airport
9. ཤེས་	to know, to be able		

⁸² A reminder that when བླ་སྟེ། or other honorific forms are used, reference is made to an action done by someone other than the speaker; when ཁུ་ or other humilific terms are used reference is made to an action done by the speaker in deference to another.

10. ཐེངས་	time (as in 'one time)		
11. བཤད་	to speak	25. རོགས་	help
12. འབབ་	to land, to descend	26. རོགས་པ་	helper, friend
13. ཡུན་རིང་	long time (also ཐུན་རིང་)	27. རོགས་ཏེད་	to help
14. ཡུག་ཕེབས་གནང་	welcome back (hon)	28. རྩོུ་བཏང་	to drive
15. བཏུག་	to lift	29. ཐུག་པ་	noodle soup
16. ཡར་	upwards, up		

SAY IT RIGHT ག་རྩུགས་ ཐོ་ is often pronounced ག་རྩུགས་ཀྱི་ [suku]

GRAMMAR

I. The primary meaning of the verb དགོས་ is 'to want' or 'to desire'; when it is used as an auxiliary verb, it indicates that one 'must' or 'should' do what the main verb expresses. In addition, it can be used to form a polite imperative.⁸³

A. 'To want', 'To desire'

1. བྱེད་རང་ག་རེ་དགོས་ཡིད།	'What do you want?'
2. ངར་ཐུག་པ་དགོས་ཡིད།	'I want some noodle soup'
3. ཁོང་ལ་ཆེད་དཀར་ཡོལ་གང་དགོས་རེད།	'He wants a cup/bowl of barley beer'
4. ངར་ག་མ་དགོས།	'I don't want meat'

B. 'must', 'should'

1. ང་ཚོ་སློབ་སྦྱང་ག་རེ་བྱེད་དགོས་རེད།	'What should we study?'
2. ཁོང་ཁ་ལག་བྱ་དགོས་རེད།	'She should eat'

⁸³ Once again, there are other functions, but we will not cover them at this point

3. ང་ལ་སྐར་ཀར་འགྲོ་དགོས་པ་རེད།

'I have to go to work

4. ང་ར་ཆུང་དཀར་ཡོལ་གང་དགོས་ཡོད།

'I want a cup of barley beer'

C. 'To let (ego) do (X)', '(I) will do (X)', this is used only in sentences which have first person subjects. And even though the meaning of these sentences are all future, the past tense of the main verb as well as the ergative marker are both required

1. ངས་རྟོགས་བྱས་དགོས།

'Let me help'

2. ངས་ཕྱིན་དགོས།

'I will go'

11. Modals སྟོབ་ and ཤེས་ can both be translated 'to be able' or 'can' in

English, but they do not have the same domain སྟོབ་ implies that the subject is able to do something physical while ཤེས་ implies that the subject is able to do something mental (in the sense of 'know how to').

A སྟོབ་

1. བྱིད་རང་རྒྱབ་བཀྲག་དེ་ཡར་བཀྲག་སྟོབ་གྱི་འདུལ་གས། 'Can you lift up that chair?'

2. བྱིད་རང་ང་དང་ལྷ་སར་མ་ཉམ་དུ་འགྲོ་སྟོབ་གྱི་པེད་པས། 'Can you go with me to Lhasa?'

3. ང་མི་ཁ་བཏང་སྟོབ་གྱི་ཡོད།

'I can drive a car'

B ཤེས་

1. བྱིད་རང་དེ་ཕྱིན་ཇི་ལྟར་བཤད་ཤེས་གྱི་ཡོད་པས། 'Can you speak English?'

2. ང་མི་ཁ་བཏང་ཤེས་གྱི་ཡོད།

'I know how to drive a car'

DIALOGUE TWO

ཨ་ནུག་ བཀྲ་ཤིས་ལགས། ལྷ་སར་མ་གྲོན་ཁང་གི་གི་ཡན་ཤོས་རད།

བཀྲ་ཤིས། ངས་བྱས་ན་གཡལ་མགྲོན་ཁང་དང་ཡན་ཐོགས་མགྲོན་ཁང་ཡག་ཤོས་རེད།
 ཨ་ཀྱ། ཇ་རེ་ཡིན་ན།
 བཀྲ་ཤིས། ཇ་ར་རེད་ཟེར་ན། མཚང་མ་དང་གོང་རྒྱང་རྒྱང་ཡོག་རེད། ད་དྲུང་བར་ཕྱིར་དང་
 ཐུག་ཏེ་ཕོ་ཡོག་རེད།
 ཨ་ཀྱ། བྱས་ན། ང་ཡན་ཐོགས་མགྲོན་ཁང་ལ་ངེད་ཀྱི་ཡིན།
 བཀྲ་ཤིས། རྩོན་ལ་ངའི་རང་ལ་ཕེབས་དོ།
 རྩོན་པ། ཁྱེད་རང་ཐུགས་ཁུལ་མ་གནང་། ཁྱེད་རང་གི་གཟིམ་ཁང་ལ་བཅར་ཀྱི་ཡིན།
 ཨ་ཀྱ། ཨྱོལ། རྩོན་ལ་ངའི་ཅ་ལག་དེ་ཚོ་མགྲོན་ཁང་ལ་སྒྲུལ་ན་འགྲིགས་ཀྱི་རེད་པས།
 བཀྲ་ཤིས། འགྲིགས་ཀྱི་རེད།

Anna: Tashi-la, which guesthouse in Lhasa is best?
 Tashi: I think the Yak and Pentoc guesthouses are the best.
 Anna: Why?
 Tashi: Because they are clean and cheap. Also, they are close to the Barkor.
 Anna: Then I will stay at the Pentoc.
 Tashi: First come to my house.
 Benpa: Don't worry, we will go to your house.
 Anna: Oh, is it OK if we first take my things to the guesthouse?
 Tashi: That's OK.

རྩོག་གསུམ།

1. ཇ་གི།	which	16. ཡག་ཤོས།	the best
2. ཐུག་ཏེ་ཕོ།	close, nearby	17. གཡལ་མགྲོན་ཁང་།	Yak Guesthouse
3. བྱས་ན།	to think (hold an opinion)	18. ཡན་ཐོགས་མགྲོན་ཁང་།	The Pentoc Guesthouse
4. གོང་རྒྱང་རྒྱང་།	cheap (also ཁེ་ཕོ་ལོ་)	19. ཇ་རེ་ཡིན་ན།	why
5. མཚང་མ།	clean	20. ཇ་རེ་རེད་ཟེར་ན།	because

6. རྗེ་མོ་ལཱ་	before, prior (ལྷན་ལཱ་)	21. རྗེ་གསུམ་པོ་ལྟར་	please (comes after the verb)
7. རྗེ་ལྟ་གཞི་	things	22. སྤྲོ་ལྟ་བུ་	to be busy
8. སྤྲོ་བ་	to deliver	23. གནས་ཁང་	house, home
9. སྤྲོ་བ་	superlative suffix		(hon)
10. རྗེ་མོ་	to come (hum) to addressee, i.e. 'I'll come to your house)		
11. སྤྲོ་བ་ལྟ་བུ་མ་གཏོགས་པར་	don't worry (hon)	24. སེམས་ཀྱི་	mind heart
12. སེམས་ཀྱི་མ་གཏོགས་པར་	don't worry	25. སྤྲོ་བ་	mind, heart
13. བར་སྐྱོར་	Barkhor		(hon)
14. སྤྲོ་བ་ལྟ་བུ་	cute	26. མདོག་ཉེས་པོ་	ugly
15. སྤྲོ་བ་ལྟ་བུ་	benefit	27. སྤྲོ་བ་ལྟ་བུ་	relaxation

SAY IT RIGHT སྤྲོ་བ་ལྟ་བུ་ is pronounced སྤྲོ་བ་ལྟ་བུ་ [tʰo|e] རྗེ་མོ་ལཱ་ is often pronounced རྗེ་མོ་ལཱ་ [ɲɛla].

GRAMMAR

1 The conjunction གྲུབ་ has several functions which we will cover briefly below

A. As the conjunction 'and':

- 1 སྤྲོ་བ་ལྟ་བུ་ལྟ་བུ་ གྲུབ་ སྤྲོ་བ་ལྟ་བུ་ལྟ་བུ་ 'The Yak Hotel and the Pentec Guesthouse'
- 2 སྤྲོ་བ་ལྟ་བུ་ གྲུབ་ སྤྲོ་བ་ལྟ་བུ་ 'clean and cheap'
- 3 སྤྲོ་བ་ལྟ་བུ་ གྲུབ་ སྤྲོ་བ་ལྟ་བུ་ 'pens and books'

B As the associative 'with' or 'relative to'

- | | |
|--|---|
| 1. ང་དང་མཉམ་དུ་གད་དོ། | 'Go with me' |
| 2. ང་ཁོང་ཚོ་དང་མཉམ་དུ་ཕྱིན་པ་ཡིན། | 'I went with them' |
| 3 ད་དུང་བར་སྐྱར་དང་ཐག་ཉེ་པོ་ཡོག་པ་དང་། | 'In addition, relative to the Barkor, (it) is close' or 'Also, it is close to the Barkor' |

C. As a polite imperative (in this use, it is pronounced with a light final consonant ཏ [ta])

- | | |
|----------------------|----------------|
| 1. ཞོད་ཞོད་བྱེད་དང་། | 'Rest a while' |
| 2. གཟིགས་དང་། | 'Look!' |
| 3. གཞས་བཏང་དང་། | 'Sing a song' |

II. བྱས་ན་ is used to express a person's evaluation or opinion of a yet incomplete action. It is always used with first person⁸⁴ and it always requires the ergative:

A. ངས་བྱས་ན་གཡག་མགྲོན་ཁང་དང་ཡན་ཐོགས་མགྲོན་ཁང་ཡག་པོས་རེད།
'I think the Yak and Pentoc Guesthouses are the best'

B. ངས་བྱས་ན་ཁོང་ཡོང་ཐུབ་གི་རེད།
'I think she will be able to come'

Notice that sentences A and B are composed of two clauses juxtaposed next to each other without the equivalent of the English connective 'that'.

- | | |
|--|--|
| 1. [ཁོང་ཡོང་ཐུབ་གི་རེད།] | [she will be able to come] |
| 2. [ངས་བྱས་ན་] + [ཁོང་ཡོང་ཐུབ་གི་རེད།] | [I think] + [she will be able to come] |

⁸⁴ Once again, reflecting the reticence of a Tibetan speaker to assume knowledge about another's perceptual, emotive, or cognitive state. It can be used with final verb indicators such as 'it appears that he thinks I am wrong', 'it seems that he is angry' or 'it looks like he is ill' but these are verb endings that will not be covered in this textbook

༡ །།ངས གྱུག་ན་ །།ཐོང་ཡོང་གྲུང་གི་ རད།། [[I think][she will be able to come]]

III Although there are other words that mean ‘because’, ཁ་པོ་རེད་ཟེར་ན་ is generally the answer to the question ཁ་རེ་ཡིན་ན་

A 1 ཁྱེད་ རང་ ཐོང་ལཱ་འགྲོ་ཡང་ ཁ་རེ་ཡིན་ ཀ་ ‘Why did you go to Tibet?’

2 ཁ་པོ་རེད་ ཟེར་ན་ རང་ ཐོང་ ལཱ་ཁྱེད་ རོ་ཡོད། ‘Because I like Tibet’

B 1 ཁ་སྐད་ཁྱེད་ རང་ མ་ ཡོང་ ཡང་ ཁ་པོ་ཡིན་ ར། ‘Why didn’t you come yesterday?’

2 ཁ་པོ་རེད་ ཟེར་ན་ རང་ རྩ་བུ་ ‘Because I was ill’

IV. In chapter seven you learned that most adjectives are formed by adding the suffix གྱི་ to the root. Comparative⁸⁶ and superlative forms are also mostly regular. The superlative is produced by simply adding the suffix གྱིས་ to the root form.

<u>Adjective</u>		<u>Superlative</u>	
ལག་ཤི	good	ལག་གྱིས་	best
ཆེན་ཤི	big	ཆེ་གྱིས་	biggest
ཆུང་ཆུང་	small	ཆུང་གྱིས་	smallest
སྐྱེ་ཤི་ཤི	cute ⁸⁶	སྐྱེ་ཤི་གྱིས་	cutest
མུག་ཤི་ཤི་ཤི	ugly	མུག་ཤི་གྱིས་	ugliest
ཆ་ཤི	hot	ཆ་གྱིས་	hottest

⁸⁶ We will not be giving comparative forms in this chapter, since they require a new grammatical construction which will be covered in chapter 13.

⁸⁷ སྐྱེ་ཤི་ཤི་ can also mean ‘deserving of compassion’ or ‘pitiful’

འདྲ་སྒྲིག་ PRACTICE

A. Review honorific terms by filling in the blanks of some common sentences given below:

1. ཁྱེད་ཀྱི་ _____ ཅེ་མཇེ་ _____ བེ་ཡོག་རེད། (name, to call)
2. བྱུང་འདྲ་ _____ ག་ར་ _____ བེ་ཡོད། (work, to do)
3. རྩིང་ _____ བྱི་རེད། (tea, to drink)
4. རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་ _____ བ། (to go)
5. ཁྱེད་ཀྱི་འཕེ་ _____ བྱི་ཡོག་རེད། (to live, to stay)
6. བྱུང་འདྲ་ _____ བེ་ཡོད་པ་ལ། (to study)

B. Find at least three Tibetans and get all the information from them that you can regarding a good local hotel. You need to ask questions that will tell you the location, price, cleanliness, facilities (things such as hot/cold water, hours, restaurant, etc.). After you have asked them write what you think is the best hotel and why.

C. Make sentences using a main verb and the following subordinate verbs

1. བྱི་རེད།

2. བྱུང་འདྲ་

3. བེ་ཡོད།

4. བྱི་རེད།

རང་རྟ་གོ་གི་ཡོད་པས།

The རྟ་གོ་གི་ཡོད་པས། is a long piece of white cloth that varies in length and quality. Some are woven silk with specially chosen Buddhist scriptures on them; some are gauze stiffened with rice powder. The རྟ་གོ་གི་ཡོད་པས། symbolizes a bond between the giver and the recipient. In addition to a form of greeting (especially after a long absence, an imminent departure, or a new arrival), it can also be given on special occasions like weddings as well as be used to wrap gifts, be presented to lamas (who may return it as a blessing), or to establish peace and harmony between two people.

སློབ་ཚན་བརྒྱུ་དྲུག་པ།

LESSON SIXTEEN

In this lesson you will learn about ways to use གྱུག་བཤང་ and བྱིད་ as well as order information in Tibetan.

DIALOGUE ONE

- བཀྲ་ཤིས། ཨ་མ་ལགས། མགྲོན་པོ་ཕེབས་གི་ཡོད་དང་།
ཨ་མ་ལགས། ཚོའོ། ཡར་ཕེབས། ཡར་ཕེབས།
བཀྲ་ཤིས། ཨ་མ་ལགས། ཁོང་ཨ་ཚུག་ལགས་རེད། ཁོང་སྒྲེན་པ་ལགས་རེད།
ཨ་མ་ལགས། ཨ་ལས། བཞུགས་གདན་འཇགས། གསོལ་པ་མཚོད།
སྒྲེན་པ། ལགས་སོ། ཐུགས་ཇེ་ཆོ། ཐུགས་ཇེ་ཆོ།
ཨ་ཚུག འདི་པ་ཐུབ་མ་མ་རེད་པས།
བཀྲ་ཤིས། ལགས་རེད།
ཨ་ཚུག བྱིད་རང་ཚོ་པ་ཐུབ་མ་ཉག་པར་མཚོད་བྱི་ཡོད་པས།
བཀྲ་ཤིས། ལགས་ཡོད། འདི་ང་ཚོ་བོད་རིགས་བྱི་ལུགས་སྟོལ་རེད། ཉིན་ཉི་མ་རེ་བཞིན་
པ་ཐུབ་མ་འབྲུང་གི་ཡོག་རེད། པ་ཐུབ་མ་བཤངས་ཆར་སོང་ན། ཨ་ཚི་གཞི
ནས་ལས་ཀར་འགྲོ་གི་རེད། རང་ལ་མགྲོན་པོ་སུ་ཕེབས་པ་ཡིན་ནའི་པ་ཐུབ་མ་
བཟོས་ནས་སྒྲེ་ལེན་བྱ་གི་རེད།

- Tashi. Mother-la, guests are coming
Ama: Oh, come in, come in.
Tashi Mother-la, she is Anna la. She is Benpa-la
Ama: Ah, please sit down. Please have some tea.
Benpa: Alright, thanks, thanks.
Anna Isn't this butter tea?
Tashi. Yes.
Anna: Do you often drink butter tea?
Tashi Yes. This is our Tibetan custom. Every day we drink butter
tea. We only go to work after finishing drinking butter tea.
Whatever guests come to our house we show hospitality by
preparing butter tea.

ཚིག་གསུམ་

1. གསེལ་ཇ	tea (hon)	9. ཇ་སྤྱབ་མ	butter tea
2. རྒྱུན་པོ	guest	10. བཞུགས་གདན་འཇགས།	please sit down
3. ཕྱམ་པ	roasted barley	11. ཡར་ཤེབས	come in
4. མཚོད	eat, drink (hon)	12. སྤྲུང་གི་	wolf
5. བཟོ	to make, to cook	13. སློབ་གྲྭ	school
6. ཉིན་ལྟར་རེ་བཞིན	every day	14. ལྷགས་སྤྱུལ་	custom
7. སྤྱིར་བཏང	generally	15. གཞི་ཅས	only now (verb), finally (‘I finally understand’)
8. རྒྱ་ལེན་ཞུ	to receive as a guest		

SAY IT RIGHT Oftentimes, སྤྱིར་བཏང is pronounced སྤྱིམ་བཏང [tɕi / dan] ཇ་སྤྱབ་མ is pronounced ཇ་སྤྱམ་མ [tɕ'a sɤma]; in ཉིན་ལྟར་རེ་བཞིན only the first consonant of the final syllable is pronounced, so it is spoken as ཉིན་ལྟར་རེ་ཞེ [nɯntareʃe] སློབ་གྲྭ is most often pronounced སློབ་ལྷུ [lapta]

GRAMMAR

1. Negative questions

A Form

Using a negative form to ask a question expresses that the speaker is fairly sure of the answer, but does not want to presume it. It is very similar to the English negative question ‘Isn’t [X]?’ or ‘Aren’t you [X]?’ Anna’s question in the dialogue above can be expressed as

‘Isn’t this butter tea? These questions are formed by adding བས་གས་ or ཇས་ to the negative form of the following verbs.

བས་

གས་

ཇས་

ཡིན།	མིན།	མིན་པས།
ཡོད།	མེད།	མེད་པས།
རེད།	མ་རེད།	མ་རེད་པས།
ཡོག་རེད།	ཡོག་མ་རེད།	ཡོག་མ་རེད་པས།
འདྲག	མི་འདྲག	མི་འདྲག་གས།
བྱང་།	མ་བྱང་།	མ་བྱང་ངས།
སོང་།	མ་སོང་།	མ་སོང་ངས།

B. Examples

1. མོ་རང་ལ་ཕུ་ག་གསུམ་ཡོག་མ་རེད་པས། 'Doesn't she have three children?'
2. ཕ་གའི་སྤང་གི་གཅིག་མི་འདྲག་གས། 'Isn't there a wolf?'
3. ཁོང་ཕྱིན་མ་སོང་ངས། 'Didn't he leave?'

II. གཞི་ནས་ implies that an action has *just* been completed, but after a time of struggle or waiting. For example, if A is trying to explain something to B, but B takes a while to understand, when it does become clear to B he might exclaim 'Oh! I finally understand'. It is always used in completed constructions.

- A. ཁོང་གཞི་ནས་ཀང་ས་བརྒྱབ་སོང་། 'S/he finally got married'
- B. ཁོང་གཞི་ནས་སླེབས་བྱང་། 'He finally arrived'
- C. ངར་པ་སེ་གཞི་ནས་རྒྱ་བྱང་། 'I finally got tickets' (I've been trying for hours)

DIALOGUE TWO

- ཀ བྱད་རང་ག་རེ་གནང་གི་ཡོད།
- ཁ ངར་སྤང་མ་བཟོ་གི་ཡོད།

- ༧ ཨ་ལས། ར་སྒྲུབ་མ་གཤམ་ས་བཟེ་དགོས་པ་དང་། ང་ཅག་ཅིག་པ་སྒྲུབ་རྒྱུ་གསུང་།
 ༨ ཡང་ང་། དང་པོ་མདོང་མོ་ཁྱེད་དགོས་པ་དང་། དེ་ནས་ར་སྒྲུབ་དགོས་པ་དང་། ར་འཁོལ་
 སྤང་ན་མདོང་མོ་འདྲ་ལ་སྒྲུབ་ཀྱིས། མའ་རྟག་ཅམ་ཅིག་དང་ཚུ་པ་ག་ཅམ་དཀྱང་
 གྱིས། ད་ཆས་འདྲ་ཐངས་ཁ་ཤས་ཀྱི་དགོས་པ་དང་། འདྲ་བཀྱལ་ཆ་ར་སྤང་ན་མ་ཅི་ཆ་
 པོ་རྟག་ཅམ་བཟེས་ན་འགྲེགས་ཀྱི་པ་དང་།

- A What are you doing?
 B I am making butter tea
 A: Oh, how is butter tea made? Please teach me.
 B: Sure. First, you need a churn. Then you need to boil the tea.
 After the tea is boiled, pour it into the churn and put a little butter
 and salt (in as well) and then plunge/mix it a few times. After
 finishing the mixing, it's OK to heat it up a little bit.

1. མདོང་མོ་	churn (noun)	16. ཆང་ས་	marriage
2. རྒྱུ	to boil (caus) ⁸⁷	17. ཆང་ས་ཀྱིས།	to marry
3. ཀྱིས།	to hit, verbalizer	18. མའ་	butter ⁸⁸
4. བཏང་	to send, verbalizer	19. འཁོལ་	to boil (non-caus) ⁸⁹
5. བྱང་	to do, verbalizer	20. སྒྲུབ་	to pour
6. ཚུ་	salt	21. འདྲ་ཀྱིས།	to mix, to plunge
7. སྒྲུབ་	to stir, to mix	22. མདོང་དགོང་	last night
8. བསམ་སྒྲོ་	thought (noun)	23. བསམ་སྒྲོ་བཏང་	to think
9. གཅིན་པ་	urine	24. གཅིན་པ་བཏང་	to urinate
10. སོ་	tooth	25. སོ་ཀྱིས།	to bite

⁸⁷ This is the causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these the 'causative' and 'voluntary' verbs.

⁸⁸ Particularly the butter that comes from the female yak (or འབྲི་).

⁸⁹ For example, 'the water boiled' vs 'he boiled the water' (causative). We have only given these forms when the other (either causative or non-volitional) will appear in this book as well.

11. ག་སྒྲུབ་སྒྲུབ་	preparation	26. ག་སྒྲུབ་བྱེད་	to prepare
12. ཆ་ར་པ་	rain	27. ཆ་ར་པ་བྱེད་	to rain
13. དགའ་པོ་	happy, to like	28. དགའ་པོ་བྱེད་	to like
14. རྩ་ལོ་	ball	29. རྩ་ལོ་རྩྭ་	to play ball
15. རྩ་	door	30. རྩ་རྩྭ་	to close a door

SAY IT RIGHT Although རྩྭ་ is the imperfective form, sometimes the perfective pronunciation (བྱེད་) is also used in imperfect constructions. At this point, we cannot fix any specific rules except to say that some things sound better with བྱེད་⁹⁰

GRAMMAR

- Up to this point, we have introduced only non-complex verbs that mostly can function autonomously. Tibetan, however, makes abundant use of 'verbalizers' or verbs that activate a root that does not have verb status in its own right. Some of these roots have basic meanings that tend more towards verbs or nouns or adjectives, but cannot function as verbs on their own. Although there are more than three verbalizers in Lhasa Tibetan (perhaps around 20), we introduce the three most common verbalizers that you will encounter in Lhasa.

Although there is some semantic explanation for which verbalizers activate which roots, it does not seem to be thoroughly consistent and sometimes one simply needs to memorize which forms modify which verbs.

A. རྩྭ་

The main idea རྩྭ་ of seems to be something which involves manipulation or force (but there are usages that defy this explanation). Common examples are given below:

⁹⁰ A very common answer to why something is right or wrong is simply that it does or does not 'sound good'.

- 1 ཁྱད་ རང་ རྩོལ་ རྩུག་ བས། 'Are you going to play ball?'
- 2 རྩོལ་ རྩུག་ རྩོག་ བཞུང་། 'Please close the door'
- 3 ཁྱད་ རང་ ཁོ་ བྱིས་ རྩོལ་ བྱི་ རད་ བས། 'Will your dog bite?'
- 4 ང་ ཁྱི་ རྩུག་ བཀ་ འགྲོ་ བྱི་ ཡིན། 'I am going shopping'

B བྱད་

This is probably the most general of the verbalizers and carries a very general idea of to do, but also raises adjectives to verb status (i.e., from 'She is happy' to 'She is acting happy'). You have already encountered some of these verbs in earlier lessons:

- 1 བྱད་ རང་ ལས་ ཀ་ བ་ རེ་ བྱད་ བྱི་ ཡོད། 'What work do you do?'
- 2 ཁོང་ རྩོད་ རྩུང་ བྱད་ བྱི་ འདྲ་བ། 'He is studying'
- 3 ང་ བྱ་ རྩེག་ བྱད་ བྱི་ ཡོད། 'I am getting ready' (to do something)
- 4 ཁོང་ བྱིས་ ང་ ར་ དགའ་ རོ་ བྱད་ བྱི་ ཡོག་ རེད། 'He likes me'

C. བཏང་

The basic meaning of བཏང་ is to send out or something that is dispersed, these can be very specific as in ཡི་ བྱི་ བཏང་ 'to send a letter' or more abstract as in རྩྭ་ རྩི་ བཏང་ (རྩྭ་ རི་ བཏང་) 'to fart' (to emit/send out a smell)

- 1 ང་ བསལ་ རྩོལ་ བཏང་ བྱི་ ཡོད། 'I am thinking'
- 2 ཁྱད་ རང་ གཅིན་ བ་ བཏང་ དགོས་ ཡོད་ བས། 'Do you have to urinate?'
- 3 ཆེ་ ར་ བཏང་ བྱི་ འདྲ་བ། 'It is raining'

4 མདང་དགོང་ངར་མྱི་ལམ་ཡག་པོ་ཞིག་བྱང་བྱང་། 'Last night I had a good dream'

II ཐེངས་ (or ཐངས་མ) is used in much the same way that the word 'times' is used in English as shown below:

- A. ཐེངས་གཅིག 'one time'
B. ཐེངས་མང་པོ 'many times'
C. ཐེངས་ཁ་ཤས 'a few times'

འདྲ་སྦྱང་ PRACTICE

A. Think about something that you would like to learn how to do (try to keep it simple). Then look up the words that you think will be used and write them down before asking a Tibetan friend how to do what it is you are interested in. Afterward, try to restate the instructions your Tibetan friend gave you on a tape recorder.

B. By now you should be able to recite numbers 1-100; go into the market and ask the price of a hat, two kilos of butter and a wooden bowl. Write the prices that you were told below.

1. A hat
2. Two kilos of butter
3. A wooden bowl

འདྲ་སྦྱང་གི་ཡོད་པས།

Tibetan butter tea is made from brick tea (a cake of large black tea leaves) which is first prepared as a strong concentration. Then it is poured into a

butter churn⁹¹. After this, salt is added and then butter from the female yak. It is 'plunged' many times before it is ready to be served. When it is poured, the server must be careful to rotate the thermos gently so the butter mixes well again (the butter will rise to the surface and all the guest will get is butter if not properly poured). Tibetans often put ground barley in their cups, with sugar or hard cheese if so desired, and add butter tea. This mixture is then kneaded with the right hand to form a texture like cookie dough རྩུག་པོ་ as the Tibetans call it, often passes for the morning or noon meal and is very handy when traveling.

⁹¹ Traditional churns are still used all over Tibet, but in Lhasa and other places where there is a fair amount of electricity, many people are beginning to use an electric mixer.

LESSON SEVENTEEN

DIALOGUE ONE

ཆེག་གསལ་

1. ཁྱོད་ནས་	(not) at all	14. ཆམ་པ་རྒྱུག་	to have a cold
2 མགྱེན་	head	15. ཆམ་པ་	a cold, the flu
3 མགྱོན་	headache	16. མིང་པ་	throat
4. རྒྱུག་པ་ཤོར་	to vomit (nv)	17. མིང་པ་ཆ་བ་	sore throat
5. རྒྱུག་པ་	vomit	18. ཤོར་	to lose, verbalizer
6. ཆ་	ill	19. ཆ་བ་རྒྱུག་	to have a fever
7. ཆ་ཆ་	illness	20. སྒྱུག་	to recover, to get better
8 རྒྱུ་རྒྱུ་	more and more (X)	21. ག་འདྲ་	..appears as if
9. པགས་པ་	skin	22. ཆ་བ་	sore
10. རྒྱུག་ཆགས་	bad	23. རྒྱུག་རྒྱུ་འགྲོ་	become worse
11 མཐོ་པོ་	high	24. བཟླ་	to show, to exhibit ⁹²
12. དམར་པོ་	red (དམར་མོ་)	25. བླ་	medicine
13. ཡན་ཐོགས་	benefit	26. དགོན་པ་	monastery
		27. ཡལ་ཆེར་	probably

SAY IT RIGHT དམར་པོ་ can also be pronounced དམར་མོ་ [ma:mo].

GRAMMAR

1 རྒྱུ་ རྒྱུ་

The adposition རྒྱུ་ means that the verb is progressively intensified in the same sense as the English expressions 'hotter and hotter', 'angrier and angrier', etc. While English often uses the verb 'to become' or 'to

⁹² 'To show oneself to a doctor' is the equivalent of 'To see a doctor' in English

get' (i.e., 'He became/got sicker and sicker'), Tibetan often uses either 'to come' or 'to go' though they are not completely interchangeable. These constructions are formed with the root of an adjective, oftentimes reduplicated, and the suffix ི as the following examples show

A. བོད་སྐད་སློབ་སྦྱོང་བྱེད་ཡག་ཡམས་རྒྱུག་རྒྱུག་གི་རེད། (ཁག་པོ་)

'Studying Tibetan is getting more and more difficult'

B. གནམ་གཤིས་ཚ་རྩ་ཚ་རྩ་ཕྱིན་མོང། (ཚ་པོ་)

'The weather got hotter and hotter'

C. བོང་རི་ལ་མཐོ་རྩ་མཐོ་རྩ་འཇོག་སྒྲིག་གིས། (མཐོ་པོ་)

'He is climbing higher and higher on the mountain'

II. གཞུང་ལྟར་

In Lhasa speech, there are many different verbal forms to indicate the speaker's degree of certainty regarding the event he is stating⁹³. There are at least ten (and maybe as many as 16) different degrees of certainty that can be marked on the verb in Lhasa Tibetan. These include the existential and linking verb forms. In addition, each has a negative form which changes the certainty quotient as well (the difference between 'It appears to be her' and 'It doesn't appear to be her').

གཞུང་ལྟར་, based on appearance, suggests that the verbal action is probably true or probably not true. Thus, in Dialogue One, ལ་སངས་ says ཡོད་ཀྱི་ཡིན་གཞུང་ལྟར་ because that is the strongest assertion she can make since she is not a doctor who has examined the patient. Look at the following examples:

⁹³ The only times when a speaker would make second person assertions are in such instances as challenging, reminding (if the person forgot), joking, etc. Thus a statement like 'You are going to Beijing', while perfectly acceptable in English, would only be used in Tibetan as a reminder or as a challenge (if the person had intimated he was not going). Something like 'It appears that you are going to Beijing' or 'I heard that you are going to Beijing', etc., would more likely be appropriate. In English, these are lexical choices, but in Tibetan they are grammatical choices. However, if the speaker is talking about a third person with some type of first-hand knowledge, he can use a definite construction which involves the evidentials. We have already touched on these

- A. ཁོང་ལ་སྒྱུ་གུ་དམར་པོ་གཅིག་ཡོད་པ་འདྲ། '(He probably) has a red pen'
- B. མོ་རང་བོད་པ་ཡིན་པ་འདྲ། 'It (looks like) she is Tibetan'
- C. ཁོང་ཕྱིན་པ་འདྲ། 'He (probably) left'
- D. མིན་འདི་ཡན་ཐོགས་ཆེན་པོ་ཡོད་པ་འདྲ། '(It seems) this medicine very beneficial'

III ཁྱོད་ནས

The adverb is used together with the negative marker to mean 'not at all', 'really is not', etc. Usually it is used after adjectives to negate the quality of the adjective, but it can also be used after nominalized verbs or nouns as the following examples show:

- A. དགོན་པ་འི་ནང་ལ་གྲག་པ་མང་པོ་ཁྱོད་ནས་མི་འདུག
There really are hardly any monks in the monastery.
- B. ཁ་ས་ཡོང་མཁའ་ཁྱོད་ནས་ཡོག་མ་རེད།
Yesterday there really weren't any who came.
- C. ད་དུང་སྒྲོ་བརྒྱབ་བྱས་གཟུགས་པོ་གུགས་ཁྱོད་ནས་མི་འདུག
In addition, after I cough I don't have any strength at all.
- D. མི་དེ་ཡག་པོ་ཁྱོད་ནས་མི་འདུག
That person is not good at all.

DIALOGUE TWO

པ་སངས། ཞུམ་ཇི་ལགས།

ཞུམ་ཇི། ཁོང་ག་རེ་སྒྲུང་གི་འདུག

པ་སངས། ཁྱེད་རང་ཁོང་ལ་གསུང་རྒྱུ་ལེགས་ཀྱིས་ཀྱང་། ཁོང་བོད་སྐད་མེས་གི་ཡོག་རེད

ཚིག་གསལ་པ།

1. རྩོ་	a cough	11. རྩོ་རྒྱུག་	to cough
2. ཤུག་མ་	strength	12. ངར་ག་ དཔྱད་	examination
3. ངར་ག་ དཔྱད་ བྱས་	to examine	13. ཐབ་ཆེ་	button
4. མཐར་བཤེག་	to undo	14. ཡར་རྒྱུག་	to do up, (button) up
5. ངལ་གསོ་རྒྱུག་	to rest	15. ངལ་གསོ་ རྩོ་	to rest (hon)
6. ལྷན་	medicine	16. ལྷང་	to be ill (hon)
7. ག་ལུང་	to say (hon)	17. ད་ དྲུང་	in addition, also
8. རྩོད་ ཐུང་	coat, jacket	18. རེ་ རེ་	each, every
9. མཚོད་	to eat (hon)	19. ཉི་ མེ་ རེ་ རེ་	each day, every day
10. རྒྱལ་ ལྷག་	food (hon)	20. ལྷན་ ལེང་	pill

SAY IT RIGHT In Lhasa speech, ཐབ་ཆེ་ is sometimes pronounced ཐབ་ཆེ་
[tʰop tɕʰu] or ཐབ་ཆེ་ [tʰop tɕʰi].

GRAMMAR

རེ་ རེ་ is used to express 'each and every', it is explicitly marked on both the direct and the indirect object⁹⁴. Thus.

- A. མི་ རེ་ རེར་ ཆང་ དཀར་མོ་ལ་ བུང་གང་ བུག་ བ་ རེད། ' (Someone) gave a bowl of
barley beer to every person'
- B. རྩོ་བ་གྱ་ བ་ རེ་ རེར་ རྩོ་ར་ མོ་ རེ་ རེ་ རག་ བ་ རེད། 'Each student got a dollar'

⁹⁴ Notice that the dative marker ར་ is affixed to རེ་ རེ་, in the same way the instrumental ('by each') and the genitive ('of each') can also be affixed.

རང་སྒྲིང་ PRACTICE

A Fill in the blanks with གྱིད་ རྒྱུག་ བཏང་ or another appropriate verb.

- | | |
|---------------------------------------|--------------------------------|
| 1. ངས་ཁྱུད་རང་ལ་ངོ་སྤྲོད་ _____ དགོས། | 'Let me introduce you' |
| 2. ང་ཁ་པར་ _____ གི་ཡོད། | 'I am making a phone call' |
| 3. ཁྱེད་རང་ངལ་གསོ་ཡག་པོ་ _____ དང་། | '(You) take a rest' |
| 4. རེ་ནང་ལ་ཚུ་རྟག་ཙམ་ _____ དགོས། | 'Put a little salt in the tea' |
| 5. ངས་འོགས་ _____ དགོས། | 'Let me help you' |
| 6. ང་ལས་ཀ་ག་རེ་ _____ དགོས་རེད། | 'What work should I do?' |

B. Use the following words to creatively form sentences of your own

རུ་རུ་ ཡར་ མར་ མང་པོ་ ཆེན་པོ་ ཁག་པོ་ རྒྱུག་ གྱིད་

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

རང་རྟ་གོ་གི་ཡོད་པས།

In Lhasa, there are several Western-based hospitals (ཕྱིན་ཁང་) as well as Tibetan-based hospitals (ཕྱིན་རྩིས་ཁང་). Tibetan medicine is a combination

of herbal medication and astrology (སྐར་རྩིས་ or རྟག་རྩིས་). A doctor of Tibetan medicine will consider many things about the patient's life in diagnosing his physical ailment; these include, birthdate, diet, the 'windows' of the body (eyes, ears, tongue and nails), and especially the blood and pulse. Tibetan doctors distinguish about 300 different kinds of pulses.

According to Victor Vostokov⁹⁵, a doctor of Tibetan medicine, there are more than 1,000 medicinal herbs, 144 minerals, and 150 types of raw materials of 'animal origin' used in Tibetan medicine. Oftentimes, the doctors themselves will take several walking trips (especially in the Spring) to collect herbs in the mountains. Sometimes, medicine will include ground pearls, gold, turquoise, etc., herbs, and bone, horn, or an animal organ.

⁹⁵ Vostokov, Victor. *Mysteries of Tibetan Medicine*. 2/18/97. Internet.

སློབ་ཚན་བཅོ་བརྒྱད་པ།

LESSON EIGHTEEN

In this lesson you will learn the comparative marker ལྔས, adjective compounds and the question particle ལྔས

DIALOGUE ONE

ཚོང་པ། བྱིད་རང་ག་རེ་གཟིགས་གནང་ཀ

ཕྱིན་པ། ང་སྟོད་ཐུང་ཅིག་ཉི་གི་ཡིན།

ཚོང་པ། བྱིད་རང་ལ་ཚོས་གཞི་ག་རེ་དགོས།

ཕྱིན་པ། ངར་ཚོས་གཞི་ཕྱིན་པོ་ཅིག་དགོས།

ཚོང་པ། ལགས་སོ། ཆེ་ཆུང་ག་ཚོད་དགོས།

ཕྱིན་པ། སལ་ཆེ་ར་དུག་བཅུ་རེ་གཉིས་ཡིན།

ཚོང་པ། ལགས་སོ། འདི་ག་འདྲས་འདུག

ཕྱིན་པ། འདི་ཆུང་དུགས་ཤག འདི་ལས་ཆེ་ཅམ་ཡོག་རེད་པས།

ཚོང་པ། ཡོ་ལྔ། བྱིད་རང་འདི་ཅིག་གཟིགས་གནང་དང་།

ཕྱིན་པ། འདི་ཉག་ཉག་རེད་ཤག ཡོ་ཆེ་ཚོས་གཞི་ཕྱིན་པོ་མིན་འདུག་གས།

ཚོང་པ། འདི་འི་གས་ཚོས་གཞི་ཕྱིང་ཁུ་ལས་མི་འདུག

ཕྱིན་པ། ཡོ་ལྔ། བྱས་ན་ང་ཕྱིན་ལ་ཚོང་ཁང་གཞན་དག་ལ་ཕྱ་གག་འགྲོ་གི་ཡིན། མི་འདུག་ན་ང་
འདི་ར་ཉི་གག་ཡོང་གི་ཡིན། དགོངས་པ་མ་འཆོམས།

ཚོང་པ། གའི་གནང་གི་མ་རེད། ག་ལེ་ཕེབས་དགོས།

ཕྱིན་པ། ལགས་སོ། བཞུགས་དགོས།

Clerk: What would you like to buy?

Benpa: I want to buy a coat.

Clerk: What color do you want?

Benpa: I want a blue one.

Clerk: Alright. What size do you need?
 Benpa: Maybe 62.
 Clerk: OK, how is this?
 Benpa: This is too small. Do you have one a little bigger than this?
 Clerk: Oh, take a look at this one
 Benpa: This is perfect. But don't you have blue?
 Clerk: There is only green in this kind.
 Benpa: Oh, well then I will first go to look in other shops. If they don't have one, I will come back here to buy this one. Sorry
 Clerk: It doesn't matter. Bye.
 Benpa: Bye

ཆོས་གསུམ།

1. ཆོས་གཞི།	color	13. རྩེ་མ་པོ།	blue
2. དཀར་པོ།	red (དཀར་པོ་ཆོ།)	14. སེར་པོ།	yellow
3. རྩང་ཁ།	green	15. ཆེ་ཆུང་།	size
4. ག་འདྲས།	how (ག་འདྲས་ས།)	17. ཡོས།	how (on adj stems)
5. ཅིས།	a little (on adj stems)	18. དགོངས་པ་མ་འཆོམས།	sorry
6. དགོངས་པ།	to think, thought (hon)	19. འཆོམས།	to be angry (hon)
7. ལས།	except for, comparative particle		
8. བཙོངས།	to sell	20. དྲགས།	too much, excess
9. གཞན་དག།	other, another	21. གྲས།	kind, class
10. ཐོག་མིང་པོ།	far away	22. ཆེ་ཆུང་།	size
11. རྒྱུ་ཁྲུང་།	amount	23. རིང་ཐུང་།	distance, length
12. ག་བློན།	to buy (hon)		

SAY IT RIGHT ཆོས་གཞི། is often pronounced ཚུས་གཞི། [tsʰy ʃɿ]

GRAMMAR

So far you have studied the regular (usually $\check{\text{ä}}$) and superlative ($\check{\text{ä}}^{\text{ä}}$) form of adjectives. You also learned in Lesson Fourteen how progressive degrees of intensification are expressed ($\check{\text{ä}}$ $\check{\text{ä}}$). In this Lesson, we introduce how to ask questions and express limitations regarding the quality that the adjective suggests as well as to make comparisons.

- | | | |
|------------------------|-------------------------------|---------------------------------|
| 1. མཉམ་སྐྱིད་ལྗོས་འདུག | (མཉམ་སྐྱིད་པོ་ཞི་པོ་ཞིག་འདུག) | 'How nice is Lhasa?' |
| 2. ཁང་པ་ཆེ་ལྗོས་འདུག | (ཁང་པ་ཆེན་པོ་ཞི་དུགས་འདུག) | 'How big is the house?' |
| 3. མི་མང་ལྗོས་འདུག | (མི་མང་པོ་ཙམ་འདུག)* | 'How many people (were there)?' |

- | | |
|---------------------------|--------------------|
| 1. མདོག་ཉེས་པོ་རང་མི་འདུག | 'not so ugly' |
| 2. ཁག་པོ་རང་མིན་འདུག | 'not so difficult' |
| 3. ཐག་རིང་པོ་རང་མི་འདུག | 'not so far' |

* ଖିରି ଖିରି is a colloquial word so we are unsure of the spelling. It is pronounced [ɔʰi: ɬe:] and can be roughly translated as 'so-so'

of comparison⁹⁷. In the example sentences, we have underlined the standard of comparison and shown the two basic constructions⁹⁸

- 1a ཇི་རང་ཁོ་ལས་མཐོགས་ག་ཡོག་རེད། 'She is faster than him'
 1b ཁོ་ལས་ཇི་རང་མཐོགས་ག་ཡོག་རེད།
 2a ཁོང་ང་ལས་གརྩགས་པོ་རིང་ང་འདྲག་ 'He is taller than me'
 2b ང་ལས་ཁོང་གརྩགས་པོ་རིང་ང་འདྲག་
 3a འདི་ལས་དེ་ཆུང་གི་རེད། 'That is shorter than this'
 3b དེ་འདི་ལས་ཆུང་གི་རེད།
 4a དབྱིན་ཇིའི་སྐད་ བོད་སྐད་ལས་ཁག་གི་རེད། 'English is more difficult
 4b བོད་སྐད་ལས་ དབྱིན་ཇིའི་སྐད་ ཁག་གི་རེད། than Tibetan'

D. The chart below gives you examples of some adjectives you have learned and their different forms:

<u>Base form</u>	<u>Limited (not so X)</u>	<u>Degree (-er)</u>	<u>Comparative</u>	
	<u>Superlative</u>			
ཡག་པོ་	ཡག་པོ་རང་	ཡག་རུ་	ཡག་ག་	ཡག་ཤོས་
མང་པོ་	མང་པོ་རང་	མང་རུ་	མང་ང་	མང་ཤོས་
ཁག་པོ་	ཁག་པོ་རང་	ཁག་རུ་	ཁག་ག་	ཁག་ཤོས་
ཆེན་པོ་	ཆེན་པོ་རང་	ཆེ་རུ་	ཆེ་ག་	ཆེ་ཤོས་
ཆུང་ཆུང་	ཆུང་ཆུང་རང་	ཆུང་རུ་	ཆུང་ང་	ཆུང་ཤོས་

E Adjectives also combine to compose measure words For example:

1. ཆེན་པོ་ + ཆུང་ཆུང་ = ཆེ་ཆུང་ 'size'
 2. མང་པོ་ + ཉུང་ཉུང་ = མང་ཉུང་ 'amount'

⁹⁷ That is the thing being compared to. So in a sentence such as 'This book is bigger than that book', 'that book' is the standard.

⁹⁸ We have given complete sentences in these examples, but it is very common that the verb endings be dropped in Lhasa speech.

3. རིང་པོ་ + བྱང་བྱང་ = རིང་བྱང་ 'distance', 'length'

II In addition to being part of the comparative construction, the particle ལས་ is used to express limitation in the sense of 'only' as in 'I only have one pen'. Unlike English however, this is always used together with the negative verb ending་

1 ང་རེ་འདི་ལས་མེད། 'I only have this'

2 ཁོང་ལ་སྒྲུ་གུ་གཅིག་ལས་མི་འདུག་ 'He only has one pen'

3. ཚོས་གཞི་ཕྱོད་པོ་ལས་མེད། 'There is only blue'

SAY IT RIGHT When vowel of the adjective is [a], it changes to [ə] before the verb ending གི་རེད། སྒྲིད་ལས་ is pronounced སྒྲིབ་ལས་ [k'ip'lə].

DIALOGUE TWO

ཐེན་པ། ཡ་ཅག་ལགས། སྒྲིང་བྱང་དེའི་གས་ཚོས་གཞི་ཕྱོད་པོ་འདུག་གས།

ཚོང་པ། མི་འདུག་

ཐེན་པ། བྱས་ན། ང་རེ་གོས་བྱང་ཡ་གི་མིག་ཅིག་བསྟན་རྒྱུས་གནང་།

ཚོང་པ། སུས་མཚོད་ཡག་རེད།

ཐེན་པ། ང་རང་གྱོད་ཡག་ཡིན།

ཚོང་པ། དེ་ཁྱེད་རང་མཚོད་ན་ཉག་ཉག་རེད།

ཐེན་པ། དེ་ཡག་པོ་འདུག་ ཁོང་ག་ཚོད་རེད།

ཚོང་པ། སྒྲུ་མོ་བཞི་བརྒྱ་ཞེ་གསུམ་དང་མའོ་ཅེ་དུག་རེད། ཁྱེད་རང་གཞན་དག་གཟིགས་དགོས་མེད་པས།

ཐེན་པ། གཞན་དག་ཉོ་དགོས་མེད། དངུལ་འདི་ར་ཡོད། བྲག་རྩེ་ཆེ།

ཚོང་པ། ག་ལེ་ཕེབས་དགོས།

Benpa: Sister, do you have this kind of coat in blue?

Clerk: No.

Benpa: Then let me look at those pants up there.

Clerk: Who will wear them?
 Benpa I am the one who will wear them
 Clerk If you wear those, they are exactly right (those are exact for you)
 Benpa. Great, how much?
 Clerk. 33.60. Don't you need anything else?
 Benpa I don't want to buy anything else. Here's the money Thanks
 Clerk: Bye

ཚིག་གསལ་པ།

1. ཨ་ ཚན་ལགས།	Miss	10. གོས་ཐུང་	pants, slacks
2 རྟོག་ ཚིག་ངལ་མེད་ རྟོགས་གནང་།	please show (X) to me (hon)		
3. མཆོད་	to wear (hon)	11. རང་	self, reflexive
4 གྱོན་	to wear	12. ལས་ཁུངས་	work unit/office
5. ལྷ་མོ་	hat	13. ལག་ཤུབས་	gloves
6. མ་འདྲ་བ་	different	14. ཡུ་སྐ་	socks
7. ལྗམ་གོག་	shoes	15. གཅིག་པ་	the same
8. དངུལ་	money		
9. ཡང་གྲངས་	number (also size for buying shoes)		

SAY IT RIGHT ལྗམ་གོག་ is pronounced རྟང་གོག་ [haŋ ko], གྱོན་ is pronounced གོན་ [kʰõ]; གོས་ཐུང་ is pronounced གུ་ཐུང་ [kʰutʰuŋ]

རང་གྱོང་ PRACTICE

A. Correct the following sentences:

1. ང་ཚོ་ལྷོ་བ་གྲུ་ར་ཐོད་པ་གཅིག་མེད།
- 2 ཁོང་ང་ལས་ཆེན་པོ་རེད།
- 3 ཆོང་ཁང་ནང་ལ་མི་མང་གོས་རང་མི་འདུག
4. གནམ་གཤིས་ཆ་པོ་འགྲོ་གི་རེད།

B Translate the following sentences into Tibetan:

- 1 Today's movie is the best.
- 2 On Sunday, there aren't many people in the shop.
- 3 She is the smallest one in our house.
- 4 Tibetan is getting more and more difficult.

C. Fill in the conversation below with appropriate sentences.

1. a.
b. ང་ཁྱེ་མི་གཅིག་ཉི་གེ་ཡིན།

a.
b. ཚེས་གཞི་དམར་པོ་འདུག་གས།

a.
b. བྱས་ན། ང་རྒྱ་མི་ཡི་གཅིག་བཟུང་གནང་དང་།
2. a.
b བྱེད་རང་ཁང་གུངས་ག་ཚད་མཚད་གྱི་ཡིད།

a.
b འདི་གཟིགས་དང་།

a.
b. དགོངས་པ་མ་འཚོམས། དེ་ཆེ་ཤོས་རེད།

a
b. ལགས་སོ། བྱེད་རང་ཡི་གེ་གཟིགས་གན་ཐོད་དང་།

D. Fill in the blanks with an appropriate word.

1. ཚེས་གཞི་དམར་པོ་ལས་_____འདུག
- 2 ང་ཁོང་_____ཆེ་གེ་རེད།
3. ང་ཚོའི་ལས་ཁུངས་ལ་བོད་རིགས་_____ལས་ཡོན་མ་རེད།

4 ང་ཁོང་གི་གཞུགས་པོ་ལས་_____གི་རང་།

- F Go to a shop and buy two things that you can bring to class tomorrow. Before purchasing it, ask about the variety of colors, sizes, etc. When you bring it to class be prepared to say in Tibetan what varieties they did and did not have.

རང་ཏྲ་གོ་གི་ཡོད་པས།

Clothing styles throughout Tibet are distinctly Tibetan, yet still unique to each area. In Lhasa, men and women both wear *chupas* (ཕྱ་ཕྱོག་པ་), although they have different styles for wearing them.

Men's *chupas* reach to just below their knees. They wear long pants (or long johns) and a long-sleeved (wrist length) shirt under the *chupa*. In order to put the *chupa* on, they first pull the back collar over their head and let it rest there while they tie a sash around their waist. When they have tied the sash, they let the *chupa* fall down so that there is a big pouch above the sash. This allows them a place to stash their bowl and other valuables. Men's *chupas* have extra long sleeves that extend beyond the tips of their fingers. This is both for warmth and business transactions.

Women's *chupas* (in Lhasa) reach to just cover the tops of their shoes. They wear long pants (or long johns) and a very long-sleeved blouse underneath. The blouse is rolled up for every day wear, but is let down when dancing. When they are let down, they reach about six inches beyond the tips of their fingers. Women's *chupas* are sleeveless and they do not make a pouch when putting them on. Lhasa is unique from many other areas in Tibet in that only married women wear an apron (ཡང་གདམ་). In Lhasa, women wear the multi-colored aprons in the front.

Tibetans wear hats almost all the time; either to protect against the intense sun or the frigid cold. The general term for the traditional hats is རྩ་རིང་གྱི་ཁྱིམ་ཁྱེད་སྐྱོང་། These have both a summer and a winter style.

⁹⁹ Although the numbers are decreasing for everyday wear. For those under 40, very few men or women in Lhasa wear *chupas*. Most Chinese imitations of Western style clothing in the wintertime, especially for the men, they are more common. Older women almost always wear *chupas* in Lhasa.

Appendix I

ANSWERS FOR PRACTICE WORK

LESSON ONE

B. 1. ཀ 2. ར 3. ཏ 4. ཡ 5. ཉ 6. ས 7. ཅ 8. འ

C. 1. འ 2. ར 3. ཏ 4. ས 5. ར 6. ར 7. ར 8. ར

LESSON TWO

A. Write out each word following the spelling order (read left to right):

1. འ རྩམ་ཀྱི འ
2. མ རྩམ་ མ
3. མ་འོག ར ར མའལ
4. ར་འོག ར རྩམ་ཀྱི འ ར རྩལ
5. མ་འོག ར རྩམ་ མ
6. ར ར ར
7. ར་འོག ར ར རྩལ
8. ར་འོག ར རྩམ་ ར ར རྩལ

B. Circle the root letter in each of the following words

1. རྩལ 2. རྩལ་མ 3. མ་འོག 4. རྩལ 5. རྩལ་མ 6. རྩལ 7. རྩལ

LESSON THREE

A. Circle the syllable that is not homophonous (same sound):

1. རྩ རྩ རྩ རྩ 2. རྩ རྩ རྩ རྩ 3. རྩ རྩ རྩ རྩ

B Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters):

- | | | | |
|----------|------------------------------|-------------|-------|
| 1. རྩལ་མ | second person sg (honorific) | 2. རྩལ་མྱེད | study |
| 3. རྩལ | Tibet | 4. རྩལ | Lhasa |

LESSON FOUR

A. Fill in the blanks:

1. འདི ག་མེ་མེད། དེ་སྒྲིག་ཅེ་མེད།
2. དེ་རྒྱལ་བཀྲུག་རྟ་པས།
3. དེ་རྒྱལ་བཀྲུག་མ་མེད། དེ་སྒྲིག་ཅེ་མེད།

B. Make four sentences about each one of the following pictures (possible sentences:

2. a. འདི་སྒྲིག་ཅེ་མེད་པས།
 b. དེ་སྒྲིག་ཅེ་མ་མེད།
 c. འདི་ག་མེ་མེད།
 d. དེ་རྒྱལ་བཀྲུག་མེད།
3. a. འདི་ཆེན་མཛོད་མེད་པས།
 b. དེ་ཆེན་མཛོད་མ་མེད།
 c. འདི་ག་མེ་མེད།
 d. འདི་སྒྲིག་དེ་མེད།
4. a. འདི་དེ་མེད་པས།
 b. དེ་དེ་མ་མེད།
 c. འདི་ག་མེ་མེད།
 d. དེ་ལོག་བྱ་མེད།

C. Using the ཆེན་མཛོད་ of lesson one, form the following sentences:

1. Simple sentence
 དེ་རྒྱལ་བཀྲུག་མེད།
2. Negative sentence
 འདི་སྒྲིག་ཅེ་མ་མེད།
3. Content question

འདི་ག་རེ་རེད།

4. Yes/no question

དེ་ཆེག་མཛོད་རེད་པས།

LESSON FIVE

A. Write the Tibetan equivalent of the following English phrases:

- | | |
|--------------------------------------|------------------------------------|
| 1. my book | ངའི་དེབ་ |
| 2. This is my book. | འདི་ངའི་དེབ་རེད། |
| 3. This book is mine. | དེབ་འདི་ངའི་རེད། |
| 4. That book is not mine. | དེབ་དེ་ངའི་མ་རེད། |
| 5. that person | མི་དེ |
| 6. That person is a man. | མི་དེ་བྱ་རེད། |
| 7. That person is not a Tibetan. | མི་དེ་བོད་རིགས་མ་རེད། |
| 8. This book is that man's | དེབ་འདི་མི་དེའི་རེད། |
| 9. three dictionaries | ཆེག་མཛོད་གསུམ་ |
| 10. Those three dictionaries are his | ཆེག་མཛོད་གཉིས་པོ་དེ་ཚོ་ཁོང་གི་རེད། |

B. Using གི་/འི་ put the following words into the correct phrases or sentences:

- 1 ངའི་དེབ་རེད།
- 2 ཁོང་གི་སྒྲིག་ཅི་རེད།
- 3 སྒྲིག་གསུམ་དེ་ཚོ་ངའི་རེད།
- 4 ཁོང་གི་སྒྲིག་དེབ་རེད།
- 5 འོག་གྲུ་འདི་ངའི་རེད།

LESSON SIX

A Translate the following sentences from Tibetan to English

1. What is this?
2. This is a dictionary
3. What is your name?
4. Where are you from?

B Translate the following from English to Tibetan

1. ཁྱེད་གཞིན་པོ་ཡིན་པ།
2. ཁྱེད་རང་གི་མིང་ལག་རེ་བཅུ་གྱི་ཡོད།
3. ཁྱེད་རང་གི་མཚན་ལག་རེ་ཞུ་གི་ཡོད།
- 4 ཁྱོད་ཐོད་རིགས་རེད་པས། མ་རེད། ཁྱོད་ཕྱི་རྒྱལ་མི་རེད།

C If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good bye? What might she say to you? Practice saying the conversation:

- ཀ ཁྱེད་རང་གཞིན་པོ་ཡིན་པ།
ཁ ང་ཐོད་རིགས་ཡིན།
ཀ ཁྱེད་རང་གི་མིང་ལག་རེ་ཞུ་གི་ཡོད།
ཁ ང་ཐོད་རིགས་ཡིན།
ཀ ཁྱེད་རང་གི་མཚན་ལག་རེ་ཞུ་གི་ཡོད།
ཁ ངའི་མིང་ལག་སངས་བཅུ་གྱི་ཡོད།
ཀ ག་ལེ་བཞུགས་ཨ།
ཁ ག་ལེ་ཕེབས་ཨ།

LESSON SEVEN

A Fill in the blanks for the following sentences:

1. ངའི་རྒྱུ་ལ་ཉི་མ་བཟེང་བྱེད་ཡོད།
2. ང་ལྟ་སྒྲིལ་ནས་ཡོད།
3. ང་ར་ཙྏ་ཙྏ་གཅིག་ཡོད།
4. འདི་རྒྱུ་ལ་བྱུག་རེད།
5. འདི་ལྟ་རྒྱུ་ལ་བྱུག་རེད།
6. ངའི་རྒྱུ་ལ་རྒྱུ་ལ་བྱུག་གསུམ་ཡོག་རེད།

B Answer the following questions.

1. བྱེད་རང་གི་རྒྱུ་ལ་མི་ག་ཚད་ཡོད།
 ངའི་རྒྱུ་ལ་མི་གསུམ་ཡོད།
2. མི་སྒྲིལ་བྱེད།
 ངའི་ཕྱ་ལག་སྒྲིལ་དང་། མ་མ་ལག་སྒྲིལ་ ང་བཅས་ཡོད།
3. བྱེད་རང་ལྟ་ག་ཚད་ཡོད་པ།
 ང་ལྟ་ཉི་ལྟ་ཐམ་པ་ཡོད།

C. Correct the following sentences:

- | | |
|--------------------------------------|------------------------------|
| 1. ཁྱོད་ལ་དེ་བུ་བཞི་ཡོད། ཡོག་རེད། or | ང་ར་དེ་བུ་བཞི་ཡོད། |
| 2. ང་བྱ་མོ་རེད། ཡོད། or | ཁྱོད་བྱ་མོ་རེད། |
| 3. ང་ར་ཞ་སྒྲིལ་གཅིག་ཡོག་རེད། ཡོད། or | ཁྱོད་ལ་ཞ་སྒྲིལ་གཅིག་ཡོག་རེད། |
| 4. ཁྱོད་ལྟ་བུ་ཡོད། རེད། or | ང་ལྟ་བུ་ཡོད། |

D Form the types of question listed below to fit the answers given

- 1 ཁྱོད་རི་ཕྱིན་ནས་རེད།

a. yes/no

ཁྱོད་རི་ཕྱིན་ནས་རེད་པས།

b. content

ཁོང་ག་ནས་རེད།

c. either/or

ཁོང་རེ་ཡིན་ནས་རེད། དེ་གི་ཁྱི་འཇོག་ནས་རེད།

2 ང་ལྟ་བུ་གཉིས་ཡིན།

a. yes/no

ཁྱེད་རང་ལྟ་བུ་གཉིས་ཡིན་པས།

b. content

ཁྱེད་རང་ལྟ་བུ་ཡིན་རེད།

c. either/or

ཁྱེད་རང་ལྟ་བུ་གཉིས་རེད། བུ་གསུམ་རེད།

LESSON EIGHT

A. Using the model sentence below, how would you express the following sentences in Tibetan?

1 I am a farmer.

ང་ཞིང་པ་ཡིན།

2 His younger sister is a student.

ཁོང་གི་འོག་མ་གྱི་ཚོ་སྒྲིབ་ལྟ་བུ་རེད།

3 Are you a businessman?

ཁྱེད་རང་ཚོང་པ་ཡིན་པས།

B. Fill in the blanks with ལ་/ར་ནས་ ནང་ལ

1. ཁོང་གྲ་ས་ནས་རེད།

2. ང་སྒྲིབ་ཁང་ནང་ལ་སྒྲིབ་སྐྱོད་བྱེད་ཀྱི་ཡོད།

3. ཁོང་སྒྲིབ་ཁང་ལ་ཕྱིན་པ་རེད།

4. ཁྱེད་རང་ལ་དེ་ག་ཚོད་ཡོད།

5. ང་ཨ་མ་ལ་རེ་ཀྱིས་ཡིན།

C Change the plain speech forms to the polite (honorific) forms

1. རང་ལས་ཀ་ག་རེ་བྱེད་ཀྱི་ཡོད།

ཁྱེད་རང་ལས་ཀ་ག་རེ་གནང་གི་ཡོད།

2. རང་གི་མིང་ལ་ག་རེ་བྱེད་ཀྱི་ཡོད།

ཁྱད་རང་གི་མཚན་ལག་རེ་ཞུ་གི་ཡོད།

3 རང་གི་པར་འགྲོ་ཀ

དེ་རང་གི་པར་ཐད་ཀ

4. རང་གི་པར་ཕྱིན་པ།

ཁྱད་རང་གི་པར་ཐད་པ།

LESSON NINE

A. Draw the correct time on the clocks below:

1. ཚུ་ཚོད་དྲུག་དང་ཕྱེད་ཀ་ཉལ་ཉལ་རེད་ཤག

exactly 6:30 (exactly half past six)

2. ཚུ་ཚོད་བདུན་པ་ཡོལ་ནས་སྐར་མ་ཉི་ལུ་རེད།

7:20 (twenty past seven)

3. ཚུ་ཚོད་བརྒྱ་གཅིག་ཟིན་པར་སྐར་མ་བདུན་འདུག

10:53 (seven minutes to eleven)

4. ཚུ་ཚོད་གཉིས་དང་ཕྱེད་ཀ་ཡོལ་ནས་སྐར་མ་བརྒྱ་རེད།

2:40 (ten minutes past half past two)

B. Write the correct times for the clocks below:

1 ཚུ་ཚོད་གསུམ་པ་ཡོལ་ནས་སྐར་མ་བརྒྱ་རེད།

2 ཚུ་ཚོད་དྲུག་པ་ཟིན་པར་སྐར་མ་བཅོ་ལྔ་འདུག

3 ཚུ་ཚོད་བརྒྱ་པ་ཉལ་ཉལ་རེད་ཤག

4 ཚུ་ཚོད་བརྒྱ་གཉིས་དང་ཕྱེད་ཀ་ཟིན་པར་སྐར་མ་གསུམ་འདུག

LESSON TEN

A Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'), use both རྒྱུད་ and ཞི་དགས་

1. ཡག་པོ་ མི་དེ་ ཡག་པོ་ ཞི་དགས་ འདུག
2. ཞི་མ་པོ་ ག་ འབྲས་ཞི་མ་ པོ་ ཞི་དགས་ འདུག
3. གསར་པ་ མོ་ ཁ་འདི་ གསར་པ་ གསར་རྒྱུད་ རེད།
4. ཚ་པོ་ ཨ་ཅི། ར་འདི་ ཚ་པོ་ ཚ་རྒྱུད་ རེད་ཤག

B. Match the following noun or verb roots with the formative suffix, write the meaning after the word

	Suffix	Tibetan word	English meaning
གྲོགས་	པོ་	<u>གྲོགས་པོ་</u>	<u>female friend</u>
བོད་	མོ་	<u>བོད་མོ་</u>	<u>Tibetan person</u>
ཚ་	པ་	<u>ཚ་པ་</u>	<u>hot</u>
གྲང་	མི་	<u>གྲང་མི་</u>	<u>cold</u>
དགའ་	བ་	<u>དགའ་བ་</u>	<u>to like</u>
མགྱུགས་		<u>མགྱུགས་པོ་</u>	<u>quickly</u>
ཞི་མ་		<u>ཞི་མ་པོ་</u>	<u>tasty, delicious</u>
བཟོ་		<u>བཟོ་པ་</u>	<u>factory worker</u>

རྩམ་པ་གྲོལ་བ་

རྩོན་པོ་དེ་གང་སུ་ཅན་གྱི་ཞིང་ནང་ཡོངས་སུ་གྲགས་པའི་མདོ་ཁམས་སྤྱད་ཕྱོགས་སུ་བཀྲ་ཤིས་བཅུ་གཉིས་ལྟར་པ་ཞིག་ཡོད། ལྟར་པ་དེ་ཡི་ནང་སྤྱང་དང་རྩམ་སྤྱལ། རི་བོང་གསུམ་གྲོགས་པོ་བྱས་དུ་མ་ཉམ་འགོ་མཉམ་སྤྱོད་དང་། ཞོ་ཚྭ་གསུམ་བཀྲ་ཤིས་ལྟར་པའི་ནང་འཚོ་བ་བསྐྱེལ་ནས་སྤྱོད་གྱི་ཡོད་པ་མ་ཟད་ཕན་ཚུན་མ་ཐུན་ལམ་ཡང་བཟང་པོ་ཡོད། ཉིན་གཅིག་ཞོ་ཚྭ་གསུམ་ཆམ་ཆམ་ཞིག་ལ་འགྲོ་སྐབས། རྩམ་པ་རྩམ་ཁྲག་གང་བརྟེན་པ་རེད། སྐབས་དེར་རི་བོང་གིས་སེམས་ནང་། རྩམ་པ་རྩམ་ཁྲག་གང་དེ་དང་རང་གིས་ཟུ་ཐུབ་པ་བྱེད་དགོས་དུ་མ་ནས། གྲོགས་པོ་ཚོ་དང་ཚྭ་གསུམ་ཆང་འཐུང་ནས་སུ་སྤྱོན་ལ་ར་བཟི་མིན་ལྟ་གི་ཡིན། ར་བཟི་བ་སྤྱོན་གོས་དེ་ལ་རྩམ་པ་འདི་ཆང་མ་ཐོབ་པ་བྱེད་གྱི་ཡིན་ཞེས་ལང། རྩམ་སྤྱལ་བྱིས་འཛི་དེ་འདྲུ་ཡིན་པ་ན་ང་ནི་ཆང་ཐོར་པ་གང་འཐུང་བ་དང་ལམ་སང་ར་བཟི་གི་ཡོད་ལང། དེ་ནས་རི་བོང་གིས་ང་ནི་ཆང་གི་དྲི་མ་སྤྲུམ་པ་ཅམ་བྱིས་ར་བཟི་གི་ཡོད་ལང། སྤྱང་དེ་ནི་ཡར་ཅམ་ཚུར་ཅམ་འགྲོ་བཞིན་སྤྱོད་པ་ལས་སྤྱད་ཆམ་བཤད་པས། རི་བོང་གིས་སྤྱང་སྤྱོད་རང་ག་འདྲུ་ཡོད་ཅེས་དྲིས་པར། སྤྱང་གིས་ད་སྤྱོད་གཉིས་ཀྱིས་ཆང་གི་སྒྲུ་བཤད་པ་ཅམ་ནས་ང་ནི་ཤད་དེ་བཟི་རོང་། ཞེས་ལབ་པས་སྤྱང་ལ་ཐོབ་པར། ཡང་རི་བོང་གིས་དེ་ཅམ་གྱིས་རྩམ་པ་ཐོབ་དེ་འཁྱེར་མི་ཚོག་དང་ཚྭ་གསུམ་ལོ་ཆེ་བ་སུ་ཡིན་ལྟ་གི་ཡིན། དུས་ཅང་ལོ་ཆེ་བ་སུ་ཡིན་ཡང་དེ་ལ་རྩམ་པ་ཐོབ་པ་བྱེད་གྱི་ཡིན་དེ་ལྟར་ལབ་པ་དང་རྩམ་སྤྱལ་བྱིས་སྤྱིས་པ། བདག་ནི་འདི་ལོ་ལོ་བཅུ་གམ་པ་ཉག་ཉག་ཡིན་ཟེས་རི་བོང་གིས་བདག་ནི་ལོ་ངོ་སྤྱོད་གམ་པ་ཉག་ཉག་ཡིན་ལང། དེའི་སྐབས་སྤྱང་གིས་མིག་ཚུ་གཏོང་བཞིན། ཡ་ཙེ་འདི་འདྲའི་སེམས་སྤྱོད་བ་དང་སྤྱག་བཟུལ་ཆེ་བ་ལ་ཟེར་ནས་དུས་པར། རི་བོང་གིས་སྤྱང་བྱེད་རང་ལ་ག་རེ་བྱས་སོང་། ཞེས་སྤྱད་ཆ་དྲི་སྐབས། སྤྱང་གིས་བདག་གི་བུ་རྩྱང་བ་དེ་རྩམ་སྤྱལ་དང་ལོ་འདྲུ་ཡིན་པ་དང་། སྤྱོད་ཆེ་བ་དེ་རི་བོང་སྤྱོད་རང་དང་ལོ་འདྲུ་ཡིན། འོན་ཀྱང་དེ་ཆ་ལོ་གཉིས་ཀ་ཆེ་ལས་འདས་ཟིན་པས་བདག་སེམས་སྤྱོད་ནས་སྤྱག་བཟུལ་ཆེ་བ་ལ་ཞེས་རང་དབང་མེད་པར་དུ་གྲོལ་བྱུང་། ཞེས་ལབ་པས་སྤྱད་ཆ་དེའི་བྱགས་ལས་ལོ་ཆེ་བ་དེ་སྤྱང་ཁོ་རང་ཡིན་པ་གསལ་པོར་བཟུན་པས་རྩམ་པ་རྩམ་ཁྲག་གང་དེ་སྤྱང་ལ་ཐོབ་པས་མ་ཐུར་རི་བོང་གིས་ཐུབས་ཤིས་གང་བཏོན་ཡང་མ་བྱུང་བར་རྩམ་པ་དེ་གཞན་ལ་གྲོལ་བ་རེད། དེ་འདྲུ་སོང་ཅང་ཁོ་རང་གསུམ་ཡང་དགྲ་རུ་འགྱུ་པ། ལྷོ་ལ་འདོད་རྩམས་དུས་པ་ལོས་གྲོགས་པོ་རྣམས་ཀྱང་དགྲ་རུ་འགྱུ་པ། དེ་བཞིན་མི་དགེ་བསྐྱེད་ཆ་ནི། དམུལ་བར་ལྟར་ལྷོ་སྤྱོད་ཆ་དགོས་

LESSON ELEVEN

A Answer the following questions in Tibetan using the new words you have learned:

- 1 What time do you get up in the morning? ང་ཚུ་ཚེད་བརྩམ་པ་རུ་ལང་གི་ཡིད།
- 2 Then what do you do? དེ་ནས་གདོང་དང་སོ་ལུ་གི་ཡིད།
- 3 What time do you eat lunch? ང་ཉིད་དགུང་ཁ་ལག་ཚུ་ཚེད་དང་
ཕྱི་མ་ཟ་གི་ཡིད།
- 4 After you eat, what do you do? ཁ་ལག་བཟས་ཙམ་ངའ་གསོ་དྲིག་
ཙམ་ཀྱུག་གི་ཡིད།
- 5 What time do you go to sleep at night? དགོང་དག་ཚུ་ཚེད་བརྩམ་པ་ཉལ་གྱི་
ཡིད།

B Fill in the blanks with the words and phrases provided:

- 1 ང་ཞོགས་པ་ཚུ་ཚེད་བརྩམ་པ་རུ་ལང་གི་ཡིད།
- 2 ལངས་ནས་སོ་ལུ་གི་ཡིད།
- 3 དེ་ནས་ཁ་ལག་ཟ་གི་ཡིད།
- 4 དགོང་དག་ཚུ་ཚེད་བརྩམ་པ་ཉལ་གྱི་ཡིད།
- 5 ཞོགས་པ་ཚུ་ཚེད་ལྷ་པ་རུ་ལང་གི་ཡིད།

C Write appropriate sentences for each of the following signs

- 1 རྒྱ་སའི་ཕྱག་ཁང་གཟུང་སྟེན་པ་དང་གཟུང་ཉི་མར་སྒོ་འབྱེད་གྱི་རེད། གཟུང་ལྷ་བ་ནས་གཟུང་པ་
སངས་བར་དུ་ཉིད་གུང་ཚུ་ཚེད་དང་ཕོ་ཙམ་ཚུ་ཚེད་ལྷ་པ་བར་དུ་སྒོ་འབྱེད་གྱི་རེད།
- 2 རྒྱ་སའི་ཕྱག་ཁང་གཟུང་སྟེན་པ་དང་གཟུང་ཉི་མར་དགོང་དག་ཚུ་ཚེད་བརྩམ་པ་ཉལ་གྱི་རེད།
གི་རེད།
- 3 ཚེ་རིང་གི་ཚོང་ཁང་དགོང་དག་མེ་བཞིན་སྒོ་འབྱེད་གི་མ་རེད།

LESSON TWELVE

A Write down the weekday, date and month of the following dates

- 1 Tuesday, January 3rd གླིང་པ་དང་པོའི་ཆེས་པ་གསུམ། གཟའ་མིག་དམར་རེད།
- 2 Thursday, June 16th གླིང་དྲུག་པའི་ཆེས་པ་བརྒྱ་དྲུག་ གཟའ་ཕུར་བུ་རེད།
- 3 Saturday, April 28th གླིང་བཞི་པའི་ཆེས་ཉི་ཤུ་ཅ་བརྒྱད། གཟའ་ཟླེན་པ་རེད།

B. By looking at the calendar, answer the following questions if:

དེ་རིང་གླིང་པ་དང་པོའི་ཆེས་པ་དགུ་རེད། གཟའ་མིག་དམར་རེད།

1. ཁ་ས་ཆེས་པ་ག་ཚེད་རེད།
ཁ་ས་ཆེས་པ་བརྒྱད་རེད།
2. སང་ཉིན་ཆེས་པ་ག་ཚེད་རེད།
སང་ཉིན་ཆེས་པ་བརྒྱ་རེད།
གཟའ་ག་རེ་རེད།
གཟའ་ལྷག་པ་རེད།
3. གནངས་ཉིན་ག་ཆེས་པ་ག་ཚེད་རེད།
གནངས་ཉིན་ག་ཆེས་པ་བརྒྱ་གཅིག་རེད།
4. ཁ་ཉིན་མ་གཟའ་ག་རེ་རེད།
གཟའ་ཉི་མ་རེད།

LESSON THIRTEEN

A Using the following words, form sentences with གློད་

- | | |
|-------------------|------------------------------------|
| 1. eat tsampa | ང་ཅུ་མ་པ་བ་མྱོང་། |
| 2. go to Nepal | ང་བལ་ཡུལ་ལ་འགྱོ་མྱོང་། |
| 3. study Tibetan | ང་བོད་གྲན་སྒྲིབ་སྒྲིང་བྱེད་མྱོང་། |
| 4. write a letter | ཁྱེད་རང་ཁྱེད་ལ་ཡི་གེ་འབྲི་མྱོང་ངས། |

B Fill in the blanks using the following verbs and write the English meaning after the sentence:

- | | |
|--|---|
| 1. ཁོང་ཅུ་མ་པ་བ་བྱ་གི་ཡིན་པ་རེད། | He is eating tsampa |
| 2. ང་སྒྲིབ་སྒྲིང་བྱེད་གི་ཡིན། | I am studying |
| 3. ཁྱེད་རང་སྒྲིབ་བརྒྱུ་ཅི་ཞིག་ལ་འཕྲུ་གི་ཡིན། | What movie will you see? |
| 4. ང་(ངའི་)ཨ་མ་ལགས་ལ་ཡི་གེ་གཅིག་འབྲི་ཅི་ས་ཡིན། | I am planning to/getting ready to write a letter to my mother |
| 5. ང་བོད་ལ་འགྱོ་མ་མྱོང་། | I have never been to Tibet |
| 6. ང་གོང་ལྗང་གི་ཡིན། | I am washing my face (or I wash my face) |

C. Change the form of the sentences according to the time indicated in parenthesis:

- | | |
|---|------------------|
| 1. ང་ཨ་མེ་རི་ཀར་འགྱོ་གི་ཡིན། | (will go) |
| 2. ང་སྒྲིབ་བརྒྱུ་དེ་ལྟ་མྱོང་། | (have seen) |
| 3. ཁོང་སྒྲིབ་སྒྲིང་བྱེད་ཅི་ས་ཡིག་རེད། | (plan to study) |
| 4. ང་རྒྱ་པ་ར་ཆུ་ཚོད་བདུན་པ་ར་འཇ་གི་ཡིན། | (usually get up) |
| 5. ཁོང་གིས་ཡི་གེ་བྲིས་པ་རེད། | (wrote) |

D Use རང་ to change the following sentences to mean 'not too (X)'

- བོད་གྲན་ཁྱེད་ལ་ཞེ་དྲགས་རང་མི་འདུག
- འཇ་ཀ་ད་འཇ་སྒྲིབ་རང་ཡིག་མ་རེད།

- 3 ཁོང་ཡི་གེ་མང་པོ་རང་འབྲི་གི་མི་འདུག
- 4 ངའི་ནང་ལ་མི་མང་པོ་རང་མེད།
- 5 མི་དེ་ཡག་པོ་ཞེ་དྲགས་རང་མི་འདུག

E Use ཡག་ to translate the following sentences from English to Tibetan

1. འདི་ཇ་འབྲུང་ཡག་གི་དཀར་ཡོལ་རེད།
2. ང་ཇ་སྐབ་མ་འབྲུང་ཡག་ལ་དགའ་པོ་ཡོད།
3. ཁོང་སྒྲིག་བརྒྱན་ལྟ་ཡག་ལ་དགའ་པོ་ཡོག་རེད།
4. འདི་ངའི་གདོང་ལྗུ་ཡག་གི་ཨ་ཙྰ་རེད།

LESSON FOURTEEN

A. Fill in the blanks with ཡག་, གག་ or མཁན་:

1. ཁོང་ཁ་ལག་ཟ་ཡག་ལ་དགའ་པོ་འདུག
2. ང་སྐབ་སྦྱང་བྱེད་གག་འགྲོ་གི་ཡིན།
3. ཁོང་བོད་ཡིག་སྐབ་མཁན་རེད།
4. ང་དེབ་གཡར་གག་འགྲོ་མཁན་ཡིན།
5. ཁོང་ལྟ་སར་འགྲོ་མཁན་རེད།
6. ཁོང་ཡི་གེ་འབྲི་ཡག་ལ་དགའ་པོ་ཡོག་རེད།

B. Translate the following sentences:

1. ཁོང་ཁ་ལག་ཟ་གག་འགྲོ་གིས།
2. ང་ཁ་ལག་བཟུང་ཆ་ད།
3. ཁོང་ཁ་ལག་ཟ་ཡག་ལ་དགའ་པོ་འདུག
4. ང་ཁ་ལག་ཟ་མཁན་ཡིན།
5. ང་ཁ་ལག་ཟ་གག་འགྲོ་རྩིས་ཡོད།

6. ང་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་ཡིག་ལ་དགའ་པོ་ཡོད།
7. ཁོང་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་མཁའ་རེད།
8. ཁོང་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་ཅིས་ཡིག་རེད།
9. ང་པོ་ད་ལ་པོ་ད་ཀྱི་སློབ་སྦྱོང་བྱེད་གྲག་འགྲོ་གི་ཡིན།
10. ང་སློབ་སྦྱོང་བྱས་ཆ་ར་སོང་ན། ང་གཉིས་མཉམ་དུ་ཐད་དོ།

C. Fill in the blanks with འདུག བྱང་སོང་གི།

1. ཁོང་གིས་ཁོང་ལ་སྤྱད་སོང་།
2. ཁོང་ཕྱིན་འདུག་གས། ཁོང་ཕྱིན་གྱུ།
3. ངས་ཁ་ས་ཁོང་མཐོང་བྱང་།
4. ཁོང་བཞུགས་འདུག་གས། ཁོང་བཞུགས་གྱུ།
5. ངར་ཅིང་བྱང་།
6. ཁོང་སློབས་བྱང་། ཁོང་ཕྱིན་སོང་།

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

- | | |
|------------------------------|---|
| 1 ཁོང་གིས་(ངར་)གཡར་བྱང་། | He lent it to me |
| 2 (ཁོང་གིས་)ཁོང་ལ་སྤྱད་སོང་། | It was given to him (I saw the person give it to him) |
| 3. ངར་དེ་ག་གཅིག་གཡར་བྱང་། | I borrowed a book |
| 4 ཁོང་གིས་ང་བདྱངས་གྱུ། | She drank some tea (I can see liquid on her lips) |
| 5 ཁོང་རྩ་མ་པ་བཟས་འདུག་གས། | Did he eat tsampa? |
| or ཁོང་རྩ་མ་པ་བཟས་པ་རེད་པས། | |

LESSON FIFTEEN

A Fill in the blanks with the appropriate polite speech term:

- 1 ཁོང་གི་མཚན་ལ་ཉི་མ་ཞུ་གི་ཡོག་ཅིང་།
- 2 བྱིད་རང་ཕུག་ལས་ག་རེ་གནང་གི་ཡོད།
- 3 ཁོང་གི་སྐུ་ལ་མཚན་ཀྱི་ཅིང་།
- 4 བྱིད་རང་ག་པར་ཐད་པ།
- 5 ཁོང་ག་པར་བཞགས་ཀྱི་ཡོག་ཅིང་།
- 6 བྱིད་རང་སློབ་སློང་གནང་གི་ཡོད་པས།

C. Make sentences using a main verb and the following subordinate verbs:

- 1 ཉིས་ ང་ནང་ལ་ཡིག་འབྲི་ཉིས་ཡོད།
- 2 དགོས་ ང་སང་ཉིན་རི་ཕྱི་ལ་འགྲོ་དགོས་ཅིང་།
- 3 ཚར་ ངས་ལས་ཀྱི་བྱས་ཚད།
- 4 སློང་ ང་ཅུ་མ་པ་བཅུ་མ་སློང་།

LESSON SIXTEEN

(Practice work in lesson thirteen should be gone over by the student with the teacher or tutor)

LESSON SEVENTEEN

A. Fill in the blanks with བྱིད་ ཕྱག་ བཏང་ or another appropriate verb

- | | |
|---|----------------------------|
| 1 ངས་ བྱིད་ རང་ལ་ངོ་སློང་ བྱིད་ དགོས། | 'Let me introduce you' |
| 2 ང་ཁ་པར་ <u>ཕྱག་</u> གི་ཡོད། | 'I am making a phone call' |
| 3 བྱིད་ རང་ ངལ་གསོ་ཡག་ བོ་ <u>ཕྱག་</u> དང་། | '(You) take a rest' |

4 ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས།

'Put a little salt in the tea

5 ཇོ་མོ་མོ་ལ་བྱ་རྒྱུ་དགོས།

'Let me help you'

6 ཇོ་མོ་མོ་ལ་ཇི་ཇི་བྱ་དགོས་ཅི།

'What work should I do?'

B Use the following words to creatively form sentences of your own
(check your sentences with your teacher or tutor)

LESSON EIGHTEEN

A. Correct the following sentences:

1. ཇོ་མོ་མོ་ལ་བྱ་རྒྱུ་ཅམ་བྱ་དགོས་ཅི།

ཇོ་མོ་མོ་ལ་བྱ་རྒྱུ་ཅམ་བྱ་དགོས་ཅི།
ཡོག་མ་ཅི།

2. ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

3. ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

4. ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

B. Translate the following sentences into Tibetan:

1. Today's movie is the best.

དེ་རིང་གི་སྒྲིག་བརྒྱུ་ཡག་ཤོས་ཅི། (ལྷན་མི་ཆེ་ཤོས་ often used of visual things)

2. On Sunday, there aren't many people in the shop.

གཟུངས་ཉི་མའི་ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

3. She is the smallest one in our house

མོ་ལ་ཇོ་མོ་མོ་ལ་ཆུ་ཉྩེ་ཅམ་བྱ་དགོས་ཅི།

4. Tibetan is getting more and more difficult.

C Fill in the conversation below with appropriate sentences

- D. Fill in the blanks with an appropriate word:**

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3 ང ཚོའི་ལས་ཁུངས་ལ་བོད་རིགས་གཅིག་ལས་ཡོད་མ་རེད།

4 ང་ཁོང་གི་གཟུགས་པོ་ལས་ཆུང་གི་རེད།

Appendix II

A brief look at Tibetan grammar

The following is a general introduction intended to give you further understanding of Tibetan grammar with a few elaborations. This is only intended to be a very brief overview of some major grammatical points

I. Word Order

Word order in Tibetan is very different from the word order in such languages as English, French or Chinese. Sometimes it is a mirror image of the order of such languages and sometimes just a little different as you have noticed throughout this book. Here are some major categories of word order:

A. Verb Final

Tibetan is one of the many languages of the world in which clauses are expressed as Subject-Object-Verb (SOV), so the verb and its markings always come last. For example:

- | | | | | |
|----|-----------|------------|-------------|-----------------------|
| 1. | ང་ | བོད་པ་ | ཡིན། | |
| | I | Tibetan | am | 'I am Tibetan' |
| 2. | ཁྱེད་རང་ | གསོལ་པ་ | མཚོད་དང་། | |
| | you (hon) | tea (hon) | drink (hon) | 'Have some tea (hon)' |
| 3. | ཁོང་ | གནས་ | ཟེད། | |
| | he | from where | is | 'Where is he from?' |

B. Noun and Modifiers

Nouns are followed by modifiers such as adjectives, demonstrative pronouns, numbers, size, etc.

- | | | | |
|----|-----|--------|-------------|
| 1. | ཇ་ | ནག་པོ་ | |
| | tea | black | 'black tea' |

2	མ་དྲུག་	དམར་པོ་	གཅིག		
	flower	red	one		'a red flower'
3.	བུ་མོ་	ཆུང་ཆུང་	སྐྱེང་ཇེ་པོ་	དེ	
	g.rī	small	cute	that	'that cute little girl'
4	སྤྱི་ལོ་	དཀར་པོ་	ཆེན་པོ་	བཞི་པོ་	དེ་ཚོ་
	ball	white	big	four	those 'those four big, white balls'

C. Postpositional

Tibetan uses case markers to fill many different semantic roles; some of these are postpositions (rather than prepositions because they follow the head of the phrase rather than precede it) that show location in some way.

- Two of the most common ones are the ablative and locative markers which indicate 'from' and 'to':

a.	ལྷ་ས་	ནས་	
	Lhasa	from	'from Lhasa'
b.	བོད་	ལ་	
	Tibet	to	'to Tibet'

- Postpositions which function like prepositions do in English, are possessed by the head of the phrase. For example, in the phrase 'beside the house', 'the house' is the head; in Tibetan this would be expressed as 'the house's beside':

a.	ཁང་པ་	འི་	འཁྲིམ་ལ་	
	house	genitive	beside	'beside the house' ('the house's beside')
b.	ཁང་པ་	འི་	ཆང་ལ་	
	house	genitive	in	'in the house' ('the house's inside')

ང	འི	གྱི་བ་ལ	
I	genitive	behind	'behind me' ('my behind')

- 3 In comparisons the comparative marker (like 'than' in English) comes after the noun it compares something with:

a	ཁོང་	ང་	ལས་	རིང་	གི་འདུག	
	3 sg	1 sg	comp	tall	is	'He is taller than me'
b	ང་	ཁོང་	ལས་	རིང་	གི་ཡོད།	
	1 sg	3 sg	comp	tall	is	'I am taller than him'

II. Case Marking

As already mentioned, case markers in Tibetan are indicated by suffixes postposed to the head. Such languages as English also have cases, but use strategies other than case markers to indicate them. First, consider the few English examples below:

1. Instrumental case: 'She opened the door with the key'
2. Agent: 'He hit him'
3. Patient: 'He hit him'
4. Object: 'She gave it to him'

Each sentence carries a certain semantic sense that can be expressed in any language. Some of the main cases in Tibetan are listed below:

- A. Instrumental case, most often expressed as 'by' or 'with' in English, is marked by གིས་ གྱིས་ གྱིས་ ས་ and ཡིས་ in Written Tibetan. In Lhasa, these are all pronounced as [ki] when following consonants, when they follow vowels, [a] → [ɛ], [o] → [ø] and [u] → [ʏ].

- 1 མོ་ རང་ ལྗོངས་ རྒྱུ་ མིག་ གིས་ བྱེ་ གི་ རེད། 'She opened the door with a key'
- 2 ཁོང་ གིས་ ཁོང་ ལ་ རྒྱུ་ གིས་ བཞུས་ མོང་། 'He hit him with a book'

- B Subjects are marked in Tibetan in several ways: if the sentence contains an active and perfect verb, then the subject must be marked in the 'ergative' case (which uses the instrumental marker); if the sentence contains an active verb and imperfect verb, the ergative

marker is optional (depending on the emphasis desired), if the sentence contains a verb that is not 'active' in that there is no intentional agent, then the subject is marked by the 'absolutive' case (which is zero). Look at the following examples:

1.	ཁོང་	<u>གཞིས་</u>	ཁ་ལས་	བཟས་	པ་ཟེད།	
	he	<u>ergative</u>	food	ate	past	'He ate'
2.	ཁོང་	<u>གཞིས་</u>	ཇ་	བདུངས་	པ་ཟེད།	
	he	<u>ergative</u>	tea	drank	past	'He drank some tea'
3.	ཁོང་		ཇ་	འཐུང་	གི་ཟེད།	
	he	absolutive	tea	drink	future	'He will drink some tea'
4.	ང་	ཐོག་གའི་སྒང་	ནས་	བཀམ་	པ་ཟེད།	
	I abs.	top's on	from	fell	past	'I fell from the rooftop'

C Directionality

In Tibetan, the direction of the action is not always indicated in the word itself, but also marked in the grammar and syntax. This direction is seen in the choice of auxiliary verb, adverbs, as well as in the use of the ergative and ablative cases (the 'source' of the action), the locative case (the 'goal' of the action). So, while English has pairs of words such as 'borrow/lend', 'teach/learn', 'give/take', etc., Tibetan often uses has one word in combination with a directional vector to express such ideas.

1. བྱང་/སྤང་

In perfective sentences, བྱང་/སྤང་ can indicate whether the action is directed towards the speaker (speaker is goal) or away from the speaker (speaker is source)¹⁰⁰:

¹⁰⁰ There are other meanings that བྱང་/སྤང་ express, but the examples given here are chosen to show their directional qualities.

a. ངས་བརླག་པོང་།	'I lost it'
b. ངར་ཅིང་བྱང་།	'I found it'
c. ངས་བརྗེད་པོང་།	'I forgot'
d. ངས་དྲན་བྱང་།	'I remembered'
e. ཁོང་ཕྱིན་པོང་།	'He left' (from where I am)
f. ཁོང་ཕེབས་བྱང་།	'He came' (to where I am)

2. ཡར་ཕྱིན་ཕྱིན་

ཡར་ཕྱིན་ཕྱིན་ are directionals that mean 'hither' and 'thither' or 'back' and 'forth'. Oftentimes, these appear as prefixes to the verb to indicate whether the direction is going towards or away from the speaker. In the following example, I was asked where I was going. I replied 'I have a class'. Then I was asked to clarify whether I was teaching a class or listening to a class. The neutral word used for 'teaching/learning' is 'to lead' ('leading or being led')¹⁰¹:

a. བྱིད་པོང་ཡར་ཕྱིན་ཕྱིན་ ཕྱིན་ཕྱིན་།	'Are you teaching or learning?'
b. ངར་ཕྱིན་ཕྱིན་ ཞེ་ཡོང་།	'I am learning'

3. The ergative, ablative and locative cases

The final strategy (discussed in this paper) for conveying direction in Tibetan is through the use of case markers to indicate either source (ergative and absolutive) or goal (locative).¹⁰² The examples below show the ergative and locative cases working together with the auxiliaries བྱང་/པོང་. Notice that the word for 'to borrow' and 'to lend' is the same; the direction is indicated by the auxiliaries and/or case markers chosen:

¹⁰¹ This is not to suggest that Tibetan does not have words to express 'teach' and 'learn', but that one way of expressing such concepts is through the use of these directionals. There are other examples, such as 'give/take' ཡར་ཕྱིན་/ཕྱིན་ཕྱིན་.

¹⁰² There are sentences in which a participant can be both the source and goal (such as reciprocal sentences), but such constructions are not discussed here.

- 1 ཁྱེད་ གིས་ ང་ ར་ དེ་བ་གཅིག་ གཡུར་ གུང་།
 he erg I loc book one lend past 'He lent a book
 to me'
- 2 ང་ས་ ཁྱེད་ལ་ དེ་བ་གཅིག་ གཡུར་ བ་ཡིན། 'I lent a book to
 I erg he loc book one lend past him'
- 3 ང་ས་ དཔེ་ཆ་མཛོད་ཁང་ནས་ དེ་བ་གཅིག་ གཡུར་ བ་ཡིན།
 I erg library abl book one lend past
 'I borrowed a book from the library'
- 4 ཁྱེད་ གིས་ ཁྱེད་ལ་ དེ་བ་གཅིག་ གཡུར་ མོང་།
 he erg he loc book one borrow past 'He lent a book
 to him' (I saw
 it)

III. Characteristics of the verb

Verbs and auxiliary verbs in Tibetan are marked, among other things, for intentionality, causality, and evidentiality. The manner in which these different categories intersect is very interesting and somewhat complex; in the following section, we will give very brief examples of each of these categories

It is important to understand that, in Tibetan, assumptions about another person's intention, cognitive awareness or emotive state are rarely made. Thus, while in English a sentence like 'He thinks I am going' is perfectly acceptable, in Tibetan there must be some verbal caveat that would indicate something like '*I think/it appears/he said/etc* he thinks I am going'. The reason for this is that Lhasa Tibetan grammar does not allow one to make presumptions about what is in *another* person's mind or emotions. Apart from contexts that would involve joking, reminding, or accusing, second person statements are rarely made. Third person statements about an event include (in grammatical choices) how the speaker knows the statement he is making is true (i.e., He is witnessing or has witnessed the event, he thinks it is true, he is inferring it is true, etc.)

Such interesting concepts allow for the complex interrelations of the categories with other grammatical considerations (for example, intentional verb ending versus unintentional verb ending, ergative

subject, ergative subject can mean the difference between 'I did (it) on purpose' and 'I did (it) but not on purpose'

A. Intentionality

Intentionality is a category that is indicated on most first person statements and second person interrogatives. The verb endings གི་ཡིན། and སྔ་ཡིན། are the most intentional, in the perfect form, སྔ་ཡིན། is the most actual an event can be since it is not only completed, but it was intended by the speaker. When གི་རེད། and སྔ་རེད། are used with first person, it means that the action will be and was unintentional. Appropriate verb forms must be chosen to coincide with the auxiliary forms.

1a.	ང་	ཐོག་གཤིས་སྒང་	ནས་	བྱགས་	སྔ་རེད།	
	I	top's on	from	fell	pft	'I fell off the roof' (unintentional)

1b.	ངས་	ཐོག་གཤིས་སྒང་	ནས་	ཕར་ཆོངས་	སྔ་ཡིན།	
	I.erg	top's on	from	jump	pft	'I jumped from the roof' (intentional)

2a.	ངས་	ཁོའི་མིང་	བརྒྱུད་	གི་རེད།	
	I.erg	his name	forgot	imperfect	
					'I will forget his name' (i.e. if I don't write it down)

But not.

*2b.	ངས་	ཁོའི་མིང་	བརྒྱུད་	གི་ཡིན།	
	I.erg	his name	forgot	imperfect	
					*'I will forget his name' (intentional)

B. Causality

Causative verbs are those verbs which have an agent, intentional or unintentional, expressed. English shows causality explicitly in such sentences as 'He made the cup break' or implicitly in such sentences as 'He broke the cup'. Tibetan shows causality in the phonological form

of verbs as well as the presence or absence of the ergative marker. Causative verbs that begin with stops are unaspirated and non-causative verbs are aspirated. If the verb begins with a nasal (m, n, or ŋ) or lateral (l), causative verbs are high tone and non-causative are low tone¹⁰³.

1a.	ངས་	ཕྱོག་	བཟོས་	པ་ཡིན།	
	I.erg	water	boil	pft.intentional	'I boiled the water' (causative, intentional)
1b.	ཕྱོག་	ལྟོས་	པ་རེད།		
		water	boil	pft	'The water boiled' (non-causative)
2a.	ཕྱོག་པ་	ཆག་	པ་རེད།		
	cup	broke	pft		'The cup broke' (non-causative)
2b.	ངས་	ཕྱོག་པ་	བཟོས་	སྟེང་།	
	I.erg	cup	broke	pft (evi)	'I broke the cup (causative, unintentional, evidential)
2c.	ངས་	ཕྱོག་པ་	བཟོས་	པ་ཡིན།	
	I.erg	cup	broke	pft.	'I broke the cup (causative, intentional)

C. Evidentiality

In Lhasa Tibetan, there is a persistent tendency to indicate the speaker's relationship to the proposition he is stating whether by subjective certainty or by the source and reliability of his knowledge. One of the ways this is expressed is through a category of auxiliary verbs which relate the speaker to the event he is witnessing. There are three evidentials that indicate that the speaker has a perceptual experience relative to the proposition. They are¹⁰⁴:

འདྲུག་	marks events which indicates some knowledge that is based on personal perception of an event or that the
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¹⁰³ This is almost always true.

¹⁰⁴ There are other functions of these markers, this section simply covers the evidential functions.

speaker is observing concurrent to the time of the utterance; also marks new information.

སྟངས་ marks completed events which the speaker saw the process and the result

ཤད་ marks completed events of which the speaker saw the results and, based on that, made an inference as to what happened.

- | | | | | | | | | |
|----|------|------|------|-----|-------|-----------|------|--|
| 1. | ཁོང་ | གིས་ | ཁོང་ | ལ་ | གཞུས་ | པ་ | ཟེད། | |
| | 3rd | erg | 3rd | loc | hit | past | | 'He hit him' (no comment; factive) |
| 2. | ཁོང་ | གིས་ | ཁོང་ | ལ་ | གཞུ་ | གི་ཡོད་ | ཟེད། | |
| | 3rd | erg | 3rd | loc | hit | impft | | 'He is hitting him' (knowledge of event accessible to more than the speaker) |
| 3. | ཁོང་ | གིས་ | ཁོང་ | ལ་ | གཞུ་ | གི་འདུག | | |
| | 3rd | erg | 3rd | loc | hit | impft evi | | 'He is hitting him' (the speaker can see them now) |
| 4. | ཁོང་ | གིས་ | ཁོང་ | ལ་ | གཞུས་ | སྟངས་ | | |
| | 3rd | erg | 3rd | loc | hit | pft.evi | | 'He hit him' (the speaker saw him do it) |
| 5. | ཁོང་ | གིས་ | ཁོང་ | ལ་ | གཞུས་ | ཤད་ | | |
| | 3rd | erg | 3rd | loc | hit | pft.evi | | 'He hit him' (for example, he is crying and one is standing over him looking vindictive, the speaker surmises what happened) |

IV. Tense and Aspect

In this textbook we have not spent much time on explaining how tense and aspect intersect in Tibetan. While we cannot go into a lot of detail, it is important to remember that there is no *absolute* tense in Tibetan in the sense that there is in English. In Tibetan, the tense of the embedded

sentences (pronouns are single or double underlined to show the same or different referents)

1 ཁོང་གིས་ ཁོང་ ཡོང་གི་ཡིན་ཟེར་ ལའ་ ས་རད།
he erg he come impft rpt say pft 'He said he is coming'

2 ཁོང་གིས་ ཁོང་ ཡོང་གི་རེད་ཟེར་ ལའ་ ས་རེད།
he erg he come impft rpt say pft 'He said he is coming'

Because of the marking on the verb ending, ambiguity is eliminated to the extent that pronouns in embedded clauses are often deleted. One more example is with the verb 'to think' as in 'I thought he was coming'

3. ངའི་བསམ་པར་ ཁོང་ ཡོང་གི་རེད་བསམ་བྱུང།
 I gen thought he come impft think pft 'I thought he was coming'

4. ངའི་བསམ་པར་ ཁོང་ ཡོང་གི་རེད་བསམ་གི་འདུག།
 I.gen thought he come impft think impft 'I think he is coming'

VI Conclusion

There are many other areas of complexity in Tibetan grammar, but in this brief overview, we have tried to cover the main ones which you will encounter as you begin to study Tibetan.

Appendix III

A Note on Verbalizers in Lhasa Tibetan Ellen Bartee

1. Introduction

One of the most productive verbal-constructing strategies in LT is the use of a limited set of verbalizers¹⁰⁶ to 'activate verb status' to a large number of abstract nouns. Scott Delancey refers to these as 'lexicalized verb phrases, consisting of a lexically specific noun and one of a set of semantically very vague verbs'¹⁰⁷. He goes on to say that this is a 'South(west) Asian areal feature, not characteristic of Tibeto-Burman languages east of the Himalayan area....'¹⁰⁸.

Complex verbs are those which are constructed from either a concrete or abstract stem, an adjective stem, a verb stem, a phrase or clause, or a concept¹⁰⁹ and one of a small choice of 'verbalizers', this construction can then function syntactically like a single, simple verb form. Each of the verbalizers can function as full verbs in their own right, but the meaning has been semantically bleached. Although there is some overlap in which two different verbalizers may function with the same stem form, the categories seem to be based in an underlying cognitive reality¹¹⁰ which influence fairly rigid choices. In addition, this overlap does not construct synonymous forms, but forms with either very different meanings or different shades of meaning. This will be transparent in the examples which follow

2. Three common verbalizers

There is a small set of verbalizers, perhaps around twenty, but even a smaller set which are commonly used. Three of the most common verbalizers (common as to number of occurrences) are ལྟུང་བྱེད་ and ལྟུང་བྱེད་. Some examples of these constructions are given below

¹⁰⁶ I think Goldstein was the first to refer to these as 'verbalizers' which I like because they are parallel in many ways to nominalizers, the process of nominalization and verbalization can be repeated for several layers in any one sentence

¹⁰⁷ Delancey, 1989² in his model of causation paper

¹⁰⁸ *ibid*

¹⁰⁹ I know *concept* is rather a vague term, but I use it because of constructions that will be explained later in section 2.2, it is possible to put a 'verbalizer' after an aspect marker in a string such as 'I say almost do now' (nga lab grabs byed gis ta.lta) which means 'I was just about to say (that) now', this construction construed both the aspect slot (which normally comes after the verb) and the adverb (which typically likes to be in the front)

¹¹⁰ Which is not always readily apparent on the surface

2.1 བཏང

བཏང has the general notion of 'to send', one of it's arguments often is something very 'undergoer-ish' and can include an agent.

ཡི་གེ	'letter'		'to send a letter'
བསམ་སྒྲོ	'mind', 'thought'		'to think'
གཤེགས་ཤེགས་	'scolding'		'to scold'
རྩལ་ཅི	'fart'		'to fart'
གཅིན་པ	'urine'		'to urinate'
མིག་ཚུ	'eye water' (tears)	+ {བཏང} =	'to cry', 'to tear up'
མི་ལམ་	'dream'		'to dream'
གཞས་	'song'		'to sing'
ཆར་པ	'rain'		'to rain'
ཞུ་ལག	'food' (hon)		'to serve food'
ཡིག་ཚད	'examination'		'to take an exam'
བྱ་པ	'ice'		'to freeze'

2.2. གྱིག

The primary meaning of གྱིག seems to be 'to manipulate' (often implying some type of force), but there are usages which *seem* to stray from this sense

ཐྱིགས་པ	'drop'	'to drip'
ཕྱེ་ལྷག	'lick'	'to lick'
མོ	'tooth'	'to bite'

རྩྱག་ཤད་	'comb'			'to comb'
ཁང་པ་	'house'			'to build a house'
བད་རམ་:	'scratch', 'itch'	+	{རྩྱག་}	= 'to scratch'
གོམ་པ་	'(foot) step'			'to walk'
ཁྱིག་ག་	'hiccough'			'to hiccough'
བོད་སྐད་	'Tibetan (language)'			'to speak Tibetan' ¹¹²
ཆུང་པ་	'(a) cold'			'to have a cold'
ངལ་གསོ་	'rest'			'to rest'

2.3. བྱེད་

བྱེད་ is one of the most general of the verbalizers and can be glossed as 'to do'¹¹³. It seems that if there are adjective stems used in these constructions, the chances are highest that the verbalizer choice will be བྱེད་¹¹⁴; It also appears that བྱེད་ is the choice when activating the most abstract or amorphous constructions:

ལས་ཀ་	'work'			'to work'
བྲ་སྐྱེགས་	'preparation'			'to prepare'
སློབ་སྦྱང་	'study'			'to study'
ཡག་པོ་	'good'	+	{བྱེད་}	= 'to do good'
དགའ་པོ་	'happy', 'like'			'to act to like'

¹¹² This is also spelled བྱད་རམ་ or བྱར་བྱད་

¹¹³ This form is commonly used in Lhasa, as well as 'speech + rgyab to speak', but it also can mean 'to shout'

¹¹⁴ This one is the most semantically general.

¹¹⁵ Perhaps it is the only choice, and perhaps they are not adjective, but verb stems. I don't know

བྱིད་པོ	'comfortable', 'pleasant'	'to be comfortable'
ལས་ཀ་སྒྲུག་ཚག་	'bad/evil work'	'to do wrong'
ང་	'to cry'	'(act) to cry'
བྱུག་བྱུག	'tease'	'to tease', 'to joke'

3 Conclusion

The above is not exhaustive, but shows some of the complexity of the different categories of verbalizers. Syntactically, these forms function sort of as an intermediate layer between non-transitive and transitive constructions. There are also a wide range of things which can be verbalized. For instance, I walked into a restaurant, saw a friend and told her something that she also was just about to say. She responded:

ངས་ ལང་ བྲགས་ བྱིད་ གིས་་་་ ན་ལྟ།
 I say asp vblzr nonpstEVI now
 'I was just going to say (the same thing)'

In this sentence, བྱིད་ appears after a full verb and aspect marker¹¹⁵. Here it functions to verbalize the whole phrase, rather than one word. Another example also shows how a phrase can first be nominalized then verbalized:¹¹⁶

ན་ རྒྱལ་ས་ ན་ ཡག་ རྟོག་ རེད། འཛུགས་ ན་ས་ འཛུགས། བྱིད་ ཡག་ཡོག་ མ་ རེད།
 མ་ འཛུགས་ པ་ བྱིད་ གི་ ཡིན།
 'It is best not to lose (something). But if you lose (it), there is nothing to do. I am going to be careful to not lose anything (literally: not lose [nom] do)

These are just a few examples of verbalizers in Tibetan. Because they play a major role in spoken Lhasa, it is important to pay special attention to how they pattern syntactically and semantically.

¹¹⁵ The adverb is also in a marked position as an afterthought, normally it would appear first in the sentence

¹¹⁶ The process of a clause being recursively nominalized then verbalized is common in Tibetan

Appendix IV

On Tibetan Honorifics

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1. Introduction

1.1 Honorifics

Throughout Asia, languages such as Japanese, Vietnamese, Thai, etc. have developed systems of honorifics. Tibetan also has an elaborately developed system of honorifics. This paper provides some explanations for various semantic categories, as well as a description of the development and in some instances, decline, of the use of honorifics in Tibetan.

1.2 Honorifics in Tibetan

In spoken Tibetan, honorifics are generally a sort of deictic marker in which referential expressions are relative to the participant's perceived status of those engaged in linguistic exchange. It would seem to follow therefore that honorifics in Written Tibetan (WT) would be nearly non-existent. While Classical Tibetan does not involve the degree of referential shifting that the Modern Central dialects (CT) employ, honorifics are still used extensively. The difference seems to be that the honorific form is attached to the referent intrinsically rather than relative to the social setting. Stephen Beyer substantiates this by pointing out that as early as the ninth century, those translating Buddhist Sanskrit texts into Tibetan were instructed to always use honorifics when referring to the Buddha¹⁷.

In addition, the particular style of an author or the genre of a piece of literature also determines the use of honorifics. Texts that frequently employ honorifics tend to be 'formal, urbane and literary registers while minimal use signals registers that are informal, folk, and colloquial'¹⁸

¹⁷ Beyer quotes from the standard translator's guide *rom sgra sbyor bam.po gnyis pa* The Classical Tibetan Language, p. 153.

¹⁸ .ibid

In this paper we describe honorifics primarily as spoken in the CT dialects (specifically Lhasa), so will not make reference to WT. However, the antiquity of honorifics is indicated by the fact that WT texts do contain honorifics. Because of available texts, it can be said with certainty that at least by the ninth century honorifics were to some degree established in Tibetan.

1.3 Dialect variation

Within China, Tibetan can be divided into three large dialect groupings: U-Tsang (dbu gtsang), Amdo (a.mdo), and Kham (kham)¹¹⁹. These three groups all represent major dialect distinctions. In addition, each group has many smaller sub-groups of dialects as well. One of the distinctions among the three major dialect divisions is the use of honorifics: Amdo and Kham rarely use honorifics to the extent that the dialects of U-Tsang, or CT, do. Within CT, Lhasa and Shigatse dialects have the most developed honorific systems.

1.3 Attitude issues

The use of honorifics within Lhasa seems to be of paramount importance as it is linked to social politeness and appropriateness of attitude. Many feel that the use of honorifics distinguishes between higher and lower social classes. In other areas, however, the use of honorifics can actually signal the opposite attitude. For example, it is possible that in a kham dialect the use of honorifics could signal anger or dissatisfaction¹²⁰. Thus, the neglect of honorifics in CT and the employment of honorifics in kham could both be used to indicate social distance.

Another present discussion revolving around honorifics is the opinion of those who feel that honorifics are a barrier that prevent more interaction cross-dialectally. The view of such persons is that if there were no honorifics, or if honorifics were reduced, then Tibetans from many dialects would be able to communicate amongst themselves¹²¹.

In CT, there are primarily three levels of honorifics: 'humilifics'¹²², middle (most commonly used), and high honorifics. For example, the non honorific form for 'food' is [kʰa laʔ], the middle honorific form is [ʃɛ laʔ] and the high form is [sø ɪsʰiʔ]. 'Humilifics' and 'high honorific' do not have as many forms as the more commonly used middle honorifics.

¹¹⁹ This is just one way to divide the dialects and we recognize that a five-way division can also be made by further delineating Western and Southern within the Central group.

¹²⁰ Personal discussion with Trashi Tsering of Dongan in Yunnan.

¹²¹ There needs to be more study on this, but generally this view is held more by those non-CT dialects than not.

¹²² I think Stephen Beyer was the first one to use this term.

2. Categories of honorifics

It is common that at the very least, if there is honorific marking in a language, pronouns would certainly be marked honorifically. If a language has lost most honorific forms, it is most likely that what is retained will be a second person pronoun form. In Mandarin Chinese for example, one of the only remnants of honorifics retained in is the second person pronoun: [nɪ2] 'thou' (plain form: [ni3] 'you'). In Tibetan, especially in the Central dialects, almost every grammatical class has honorific corollaries. For example, nouns, pronouns, verbs, adverbs, and auxiliaries and all have honorific forms.

At first encounter, honorifics in CT seem to be impossible to learn and use, but if we approach them systematically, the task is more accessible. This paper does not attempt to provide an exhaustive list of honorific forms, but rather to show systematicity by grouping commonly used forms.

2.1 Body parts

Much of the logic of Tibetan honorifics lies not in the thing referred to itself, but in it's association to a referent of honor or respect. For this reason, forms drawn from the body are the most productive in Tibetan.

2.1.1 'The body'

The non-honorific term for 'body' is ལུས་ [ly] or བརྩམས་པོ་ [suk po]. The honorific form སྐྱེ་ [ku] which is prefixed before the first syllable of the non-honorific form of the word. If it is a two syllable word, the second syllable is dropped.

བརྩམས་པོ་	[suk ku] →	སྐྱེ་བརྩམས་	[ku su?] 'body', 'health'
མདུན་	[t̪ɕ] →	སྐྱེ་མདུན་	[kʷin t̪ɕ] 'in front of'
རྩ་སྐམ་	[ta kam] →	སྐྱེ་རྩ་སྐམ་	[kʷin t̪ɕ] 'heavy blanket'
ཆས་	[tʃʰɛ?] →	སྐྱེ་ཆས་	[ku tʃʰɛ?] 'thing', 'tool'
ཁྱོད་	[kʰoŋ] →	སྐྱེ་ཁྱོད་	[ku kʰoŋ] 'suffer loss'
ཐྱབ་	[kʰɛp] →	སྐྱེ་ཐྱབ་	[ku kʰɛp] 'behind of'

རྩ་	[ɿo] -->	སྐྱ་ཁ་དྲུང་	[ku toŋ]	'corpse'
ལུས་	[ly] -->	སྐྱ་ལུས་	[ku lyʔ]	'body'
སྐྱེང་བསྐྱེང་ས་	[luŋ laŋ] -->	སྐྱ་སྐྱེང་	[ku loŋ]	'anger'
ཁྲ་ཤེད་	[tʰaʔ ʃeʔ] -->	སྐྱ་ཁྲ་ཤེད་	[ku tʰaʔ]	'blood pressure'
ཚབ་	[tsʰəp] -->	སྐྱ་ཚབ་	[ku tsʰəp]	'representative'
མགྲོན་པོ་	[lɔŋpo]	སྐྱ་མགྲོན་	[ku(ɔŋ)]	'guest'

In many cases, one honorific form could represent several, or many, non-honorific forms with slightly or greatly variances of meaning. For example, ཁྱེད་ཀྱི་མེས་ (husband/man), མཉམ་མཉམ་ (‘younger brother’s wife’ / ‘son or grandson’s wife’), སྒྲིག་པོ་ (‘companion/friend/lover’), བཟའ་ལྷ་ (‘sweetheart/lover’), ཡུ་ཅེ་ (‘wife’), etc. all are represented by only one honorific form སྐྱེད་ལྷ་

2.1.2 The head

When speaking of the head (ལྔ་མོ་ [ko]) or things related to the head, the honorific form is དུ་ལྔ་ [uʔ] as the following examples show

ལྔ་	[ta]	དུ་ལྔ་	[u tɔ]	'hair'
ཁྱེད་	[ʃæmo]	དུ་ཁྱེད་	[uʃa]	'hat'
མགྲོན་པོ་	[kotʰəʔ]	དུ་མགྲོན་པོ་	[utʰəʔ]	'crown of the head'
མགྲོན་པོ་	[ko napo]	དུ་མགྲོན་པོ་	[unɕuŋpo]	'a headache'
མགྲོན་པོ་ལྔ་	[kokorwa]	དུ་མགྲོན་པོ་ལྔ་	[ukorwa]	'to be fooled'
ལྔ་མོ་	[ko tʰiʔ]	དུ་ལྔ་མོ་	[u tʰiʔ]	'leader'

གུར་	[k ^h ur]	དབུ་གུར་	[ukur]	'tent'
འགོ་རྩྭ་མ་པ་	[kots ^h ukpə]	དབུ་བརྩྭ་མ་པ་	[u ŋɛpa]	'start'
མགོ་འཁྲོམས་	[ko t ^h om]	དབུ་འཁྲོམས་	[u t ^h om]	'confused'

2.1.3 The mouth

When speaking of the mouth (ཁ་ [k^ha]), the honorific form ཞལ་ [ʃɛ] is used.

ཁ་པར་	[k ^h apa:] →	ཞལ་པར་	[ʃɛpa:]	'telephone'
ཁ་ལུག་	[k ^h ala?] →	ཞལ་ལུག་	[ʃɛla?]	'food'
ཁ་བདེ་པོ་	[k ^h a tɛpɔ] →	ཞལ་བདེ་པོ་	[ʃɛ tɛpɔ]	'smoothtalker'

2.1.4 The hand

That which has to do with the hands (ལག་པ་ [lak^hpa]) is indicated by the honorific form ལྟག་ [tɕ^ha] as the following examples show:

ལས་ཀ་	[lekə]	ལྟག་ལས་	[tɕ ^h alei]	'work'
ལག་ཤུབས་	[lakʃupʰ]	ལྟག་ཤུབས་	[tɕ ^h aʃup]	'gloves'
རྩལ་པ་	[rokpə]	ལྟག་རྩལ་	[t ^h aro?]	'help(er)'
ལག་ཁྱུ་	[laʔʃu]	ལྟག་ཁྱུ་	[tɕ ^h aʃu]	'flashlight'

2.1.5 The feet

The last body part which we will look at here is that of the feet (ཀྲང་པ་ [kaŋpa]) which is expressed by the honorific form ཞབས་ [ʃəp]

ཀྲང་བྱོ་	[kaŋto]	ཞབས་བྱོ་	[ʃəpto]	'dance'
ཀྲང་ཤུབས་	[kaŋʃupʰ]	ཞབས་ཤུབས་	[ʃəpʃupʰ]	'socks'

ཕྱམ་	[tɕam]	ཞབས་ཅག་	[ʃap tʃaʔ]	'shoes'
ཀླབ་བྱུག་	[kup`k'æ]	ཞབས་བྱུག་	[ʃap`k'æ]	'chair'
མཁའ་ལོ་	[ɣokpo]	ཞབས་ཕྱི་	[ʃaptɕʰi]	'servant'
ཕུས་མོ་	[pymo]	ཞབས་ཕུས་	[ʃəpy]	'knee'

2.2 Cognitive and Emotive

Even though there are many plain forms for 'mind', most are represented by the same honorific form ཐུགས་ [tʰuʔ]. This is true of many words which indicate cognitive and emotive reference.

སེམས་	[sem] -->	ཐུགས་	[tʰuʔ]	'mind'
ལོ་	[lo] -->	ཐུགས་	[tʰuʔ]	'heart', 'mind'
སྡིང་	[nɿŋ] -->	ཐུགས་	[tʰuʔ]	'the heart'
ཡིད་	[jiʔ] -->	ཐུགས་	[tʰuʔ]	'intellect'
ཁོག་པ་	[kʰok`pə] -->	ཐུགས་	[tʰuʔ]	'interior'
བསམ་པ་	[sam pə] -->	ཐུགས་	[tʰuʔ]	'thought'
སྒྲུང་བ་	[nā wā] -->	ཐུགས་སྒྲུང་	[tʰuʔ naŋ]	'perception'
འདོད་པ་	[tə: pə] -->	ཐུགས་འདོད་	[tʰən dəʔ]	'desire'
ཅག་ག་	[tʃa kə] -->	ཐུགས་ཅག་	[tʰuʔ tʃaʔ]	'protect'
སྒྲོམ་ལམ་	[mü læm] -->	ཐུགས་སྒྲོམ་	[tʰuʔ mü]	'prayer'
དོགས་པ་	[tʰok pə] -->	ཐུགས་དོག་	[tʰu toʔ]	'doubt'

2.3 Items associated with a particular action

2.3.1 Things associated with eating or drinking

We have already showed how the honorific for 'mouth' is used to express items that come into contact with the mouth of the referent. Closely

related, is གསོལ་ [sə:] ('to beg', 'to entreat') which is used as a general category forming prefix to indicate things associated with eating or drinking and བཞེས་ [ʃe:] which is used for many foods.

2.3.1.1 གསོལ་

མར་	[ma:] -->	གསོལ་མར་	[sə ma:]	'butter'
ཞོ་	[ʃo] -->	གསོལ་ཞོ་	[sə ʃo]	'yoghurt'
ཇ་	[tʃa] -->	གསོལ་ཇ་	[sə tʃə]	'tea'
ཇ་དམ་	[tʃə tɐm] -->	གསོལ་དམ་	[sə tɐm]	'thermos'
མྱེན་	[mɛ] -->	གསོལ་མྱེན་	[sə mɛ]	'medicine'
མདྲ་མོ་	[toŋ mo] -->	གསོལ་མདྲ་	[sə toŋ]	'churn' (noun)
ག་	[ʃa] -->	གསོལ་གུམ་	[sə ʈum]	'meat'
ཅུམ་པ་	[tsam pa] -->	གསོལ་ཞིབ་	[sə ʃip]	'barley flour mixture'
ཅོག་ཅེ་	[tʃoʔ tse] -->	གསོལ་ཅོག་	[sə tʃoʔ]	'desk', 'table'

2.3.1.2 བཞེས་

མོག་མོག་	[mo moʔ] -->	བཞེས་མོག་	[ʃemoʔ]	'dumpling'
ལབ་ལུག་	[lappu] -->	བཞེས་ལབ་	[ʃeləpʰ]	'turnip'
སྒོང་	[koŋŋa] -->	བཞེས་སྒོང་	[ʃekoŋ]	'egg'
འབྲས་	[ʃe:] -->	བཞེས་འབྲས་	[ʃɛʃe]	'rice'

2.3.2 Words associated with 'coming', 'going', 'arriving'

སྐྱབས་པ་	[jep pa]	ཕྱེབས་པ་	[pʰɛpa]	'arrive'
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འགྲོ་བ་	[towa]	ཕ་བས་པ་	[p ^h ɛpa]	'go'
ཡོང་བ་	[jonwa]	ཕྱེ་བས་པ་	[p ^h ɛpa]	'come'
འགྲོ་རྒྱལ་	[to roʔ]	ཕྱེ་བས་རྒྱལ་	[p ^h ɛmroʔ]	'travel companion'
ཡོང་ལས་ཀ་	[jonlɛtɕ ^h e]	ཕྱེ་བས་ལས་ཀེ་	[p ^h ɛplɛtɕ ^h e]	'maybe (x'll) come'

3. Humilifics

'Humilifics'²³ is a limited class of words that reflect the deference of the speaker towards the addressee. Thus the speaker lowers himself in order to raise the addressee. There are only a few of these words that are commonly used as seen in the examples below:

<u>humilific form</u>	<u>non-honorific form</u>	<u>honorific form</u>	
བཅར	ཡོང	ཕྱེ་བས	'to come'
ཁྱེ	འཇུང	མཚོད	'to drink'
ཁྱེ	ལབ	གསུང	'to say'

4. Social Discourse

Because honorifics are used relative to those participating in the speech act, they are a clear and important barometer of the social interaction going on. For example, if a guest came to someone's house, the householder would most likely press tea on that person. Both would be exchanging forms to reflect their deference. Thus:

- a ངས་གསོལ་འདྲེན་བཟོས་དགོས། 'I will make tea (h)'
 b གསོལ་འདྲེན་བཟོས་མ་གནང་། 'Don't (h) make (any) tea (h)'

b ང་ཁྱེ་གི་མིན། I won't drink (hum) (any)

a མཚོད་མཚོད། drink (h), drink (h)

In the above exchange, a) uses the honorific form for 'tea' because it is intended for the guest; b) uses the honorific for 'tea' and 'make' because of

²³ I do not know who first coined this term, but it may have been Steven Beyer

the host's work, b. uses humilifics for 'drink' because b is the consumer, likewise, a) uses honorifics for 'drink' for the same reason.

There are also very simple mistakes that can make that can seem to a Tibetan as though one is using honorifics self-referentially. This is especially true when one is an outsider learning Tibetan. For example, the honorific for husband or wife is ལྟོ་མེད།. However, other people should call the spouse by the honorific title as ལྟོ་ལྟོ་ལྟོ་མེད། actually means that one is, via one's spouse, referring to oneself with an honorific term.

There are several ways to keep track of participants in CT, one of them is by the interaction between speakers and their use of honorific forms. Oftentimes in Tibetan, the actual referent can be omitted, but the participants can still be tracked not only by the auxiliary forms, but also by the use of honorifics. This is also true of some genres of Written Tibetan.

5. Conclusion

As already mentioned, the proper use and understanding of honorifics in Tibetan is crucial for communication. Tibetan has an abundant honorific inventory that can be overwhelming to an outsider, but it is important to realize that their derivation and use are not random. This paper was a simple introduction to some of the most common categories of honorific word formation.

Appendix V

A Short Reminder of Some Important Pronunciation Rules

This textbook has assumed a basic ability to spell in Tibetan as the starting point. Once the student has learned all the rules however, he learns how difficult it is to remember them. After learning how to pronounce each 'letter' of the Tibetan alphabet¹²⁴, the difficulties of spelling really begin to start. The summary below is intended as a reminder of some of the basic changes that happen when 'letters come together'. Use it as a reminder and not as an exhaustive list.

I. Aspiration and Tone

Two of the most important pronunciation points in Lhasa Tibetan are aspiration (with or without a breath of air) and tone (high or low¹²⁵). The following section provides some of the basic pronunciation changes reflected in the orthography.

A. Within words, second syllables, whether low or high tone, go to high tone'

- | | | |
|----------|------------|------------|
| 1. གད་མོ | [kɛ̃ m̃ɔ] | 'laughter' |
| 2. སྒ་མོ | [pʰɔ̃ m̃ɔ] | 'girl' |

B. When superscribed or prefixed, ཅ ཉ ཱ ཻ ོ are high and unaspirated

- | | | |
|----------|----------|-------------------|
| 1. ཉེ | [ŋá] | 'five' |
| 2. ཱམས | [nām] | 'pluralizer' |
| 3. ཱི་ལམ | [mī lām] | 'dream' |
| 4. གཡག | [jæʔ] | 'yak' |
| 5. ཅུལ | [tɕy:] | 'money', 'silver' |

¹²⁴ Technically each is a syllable and the whole together is called a 'syllabary'

¹²⁵ Tones are high or low, but they can also be high-falling (final consonant stop), low-rising (short vowel) or low-rising-falling (long vowel). These will be up to the learner to perfect as this is a more general look at tone.

6. རྟོན [nǐ] 'find'

C When ཀ ར ལ ས ལ are superscribed or prefixed, they are deaspirated, but the tone does not change:

1. རྟོན་པོ [ka pō] 'to like'
2. རྟོན་མེ [tce mā] 'later'
3. བཤུན་པོ [taʔ pō] 'master'
4. བཤུ་ནེ [pe ɿɛ] 'completely'
5. མཚོན [tsøʔ] 'treasury'

II. Subfixes

A Retroflex

The 'ra-ta' causes non-retroflex consonants to become retroflexed consonants without changing anything else. So a low, aspirated consonant such as ཀ [k^ha] or ར [p^ha], becomes a low, aspirated retroflex when 'ra-ta' is added as in རྟོ [k^ha̠] and རྟ [p^ha̠].

B. Palatal

The 'ya-ta' causes non-palatal consonants to become palatal consonants without changing anything else, except in the example shown below. So, if the consonant is high, unaspirated such as ཀ [kā] or ར [pā], it becomes a high, unaspirated palatal such as རྟ [k^hā] and རྟ [tā]. When ལ is the prefix of ར it is pronounced as ར [u]. When it is palatalized it is pronounced with the 'y' sound only as in རྟོན་མེ [jīn] 'interest'

C. Lateral

The 'la ta' lateralizes the consonants it is subfixed to and changes them to high tone. So all of the consonants, with one exception, are simply

pronounced as a high ^u For example, ^u ^u ^u ^u and ^u are all pronounced [iā] The exception is ^u which is pronounced [tā].

IV Sentence Intonation

In addition to word tone, sentence intonation is also important in Tibetan. There is no substitute for listening carefully to the rhythm of sentences and then trying to mimic them. Because bad habits can be ingrained once you begin to repeat words and sentences, it is recommended to first just listen to the sentences several times before attempting to repeat them. Try to hear the stress patterns and final intonation. Sometimes it is useful to hum or whistle the sound before actually saying the sentence.

V. When syllables come together, prefixes and suffixes of the second syllable affect the coda of the first syllable. Often, the first syllable becomes nasalized (for example, when the second syllable begins with an ³ prefix or ⁴ superfix), but there are other results as well. Good spelling will enable you to more easily identify such changes.

Tibetan-English Glossary

[Both the Tibetan-English and the English-Tibetan glossaries include a number after the entry; this is the lesson in which the word can be found. Not all the occurrences are listed, but the main ones are. Also, for words that have variant forms, there are included in parenthesis; for words for which WT is different from Lhasa Tibetan, the Lhasa Tibetan form is included in brackets. There are about 600 words in the book that are included in these glossaries]

List of abbreviations:

caus	causative verb form
nv	non-volitional verb form
hon	honorific form
hon(hum)	honorific: 'humilific' form
prep	preposition
adj	adjective

{ཀ}

དཀར་པོ་ (5, 9)	white
དཀར་པོ་ལ (13, 14)	teacup, porcelain cup
སྒྲིག་ (14)	to read
བུ་ཤིང་ (6)	good fortune, personal name
བུ་ཤིང་བདེ་ལེགས་ (9)	blessings, congratulations, greeting
བུ་ཤིང་ (14)	to lift
མཇུག་པོ་ (13)	bicycle
ཁྱུ་ (1)	the rear end
ཁྱུ་བུ་ (5)	chair
སྒྲིག་	speech
སྒྲིག་ཐུག་	to call, to shout
སྒྲིག་ཆ	speech, conversation

ཞིན་ཆ་འདྲི་ (10)	to question, to ask
ཞིན་ཆ་བཤད་	to speak, to talk
ཞེར་མ་ (9)	minute, star
ཞུ་ (14)	body, statue, honorific particle for things connected with the body
ཞུ་འཇམ་	to rest (hon)
ཞུ་གཞུགས་ (14)	body, health (hon)
ཞུ་མཁུ་	guest (hon)
ཞུ་མ་ (8, 10)	to thirst
ཞུ་ལ་ (16)	to boil (caus)
ཞུང་ (10)	particle postposed to nouns or adjectives to mean 'completely' or 'only' what the noun or adjective signifies
ཞུང་པོ་ (15)	happy
ཞུང་རམ་མཁུ་ཞུང་ (15)	The Kirey Hotel
ཞུག་པ་ (17)	vomit
ཞུག་པ་ཤོར་ (17)	to vomit (nv)
ཞུམ་ (18)	to do, verbalizer (hon)
བཞུལ་ (15)	to deliver
[ཁ]	
ཁ་ (8)	mouth
ཁ་ཞོལ་ (5)	to be thirsty
ཁ་ཉིན་མོ་ (12)	the day before yesterday [ཁ་ཉིན་མོ་]

ཁ་ཚ་པོ (10)	spicy hot
ཁ་ཤས (10)	some
ཁ་ས (12)	yesterday [ཁ་ཁི་ས]
ཁ་བདག་ས (14)	felicity scarf (check definition in lesson)
ཁ་པར (16)	telephone
ཁ་པར་བདང (16)	to telephone someone
ཁ་པར་བྱུག (16)	to make a phone call
ཁག་པོ (13)	difficult
ཁ་ལག (10, 11)	food
ཁང་པ	house
ཁེ་པོ	cheap
ཁོ (6)	third person masculine singular pronoun
ཁོང (5, 6)	third person singular (hon)
ཁོང་ཚོ (5, 6)	third person plural (hon)
ལྲུག་པ (A III)	ice
ལྲུག་པ་བདང (A III)	to freeze
ཁྱི (5)	dog
ཁྱེད་རང (6)	second person singular (hon)
ཁྱེད་རང་ཚོ (6)	second person plural (hon)
ཁྱོད་ནས (17)	(not) at all, never (used with negative)
མ་ཁན (13)	the one who does, doer, nominalizer
མ་ཁྱོད (6)	to know (hon)
འཁོལ (16)	boil (nv)

འཇུར་ (10) to carry, to take away (nv)

འཕྱིས་ལ་ (12) besides (prep)

འཇུ་ (11) to wash

{ག}

ག་ (7) sentence final particle: 'right?'

ག་གི་ (15) which (WH question word)

ག་ནས་ (6) from where (WH question word)

ག་པར་ (8) where (WH question word)

ག་ཚོད་ (7, 9, 18) how much, how many (WH question word)

ག་རེ་ (4) what (WH question word)

ག་རེ་རེད་ཟེར་ན་ (15) because

ག་རེ་ཡིན་ན་ (15) why (WH question word)

ག་རེ་ཡིན་ནའི་འགྲིགས་ག་ (10) whatever, is fine/OK (with me)

ག་ལེ་ slowly

ག་ལེ་ཕེབས་ good-bye (to the one leaving)

ག་ལེ་བཞུགས་ good-bye (to the one staying)

ག་འདྲ་ས་མི་ (16, 18) how (WH question word) [ག་འདྲ་ས་]

གག་ (13) infinitive particle (before verbs of 'coming' or 'going')

གངས་ snow (n) (7)

གངས་ཅན་ (10) land of the snows, Tibet

གངས་འབབ་ to snow (verb) (7)

གད་མོ	laughter
གད་མོ་དགོད་(གགད)	to laugh
གི	genitive marker (and variants: གི གི རི)
གི་ཡོད། (6, 11)	existential verb marking, existential verb complement
གའི་གཙང་གི་མ་རེད། (9)	You are welcome, It doesn't matter
གེས་ (13)	ergative/agent marker, instrumental marker (གྱིས་ གྱིས་ ཡིས་ ིས་)
གོ་ (13)	to hear
གོང་ (15, 18)	price
གོང་ཚུང་ཚུང་ (15, 18)	inexpensive, small price (ཁྱེ་ཕྱི་)
གོ་མ་པ་ (A III)	step
གོ་མ་པ་གྱུག་ (A III)	to walk, to take steps
གོ་ས་ཐུང་ (18)	pants, slacks
གྱུ་ (18)	to wear, to put on [གོ་ནི་]
གྲུ་ཞིག་ས་ (16)	preparation
གྲུ་ཞིག་བྱེད་ (16)	to prepare, to get ready for something
གྲང་མོ་ (10)	cold (i.e., cold weather, cold water)
གྲབས་ (10)	about to, just (aspect marker)
གྲས་ (18)	kind, class
གྲུ་ (13)	boat
གྲོགས་པོ་ (6)	friend (masc)
གྲོགས་མོ་ (6)	friend (fem)

ཤོད་ཁོག (10)	stomach
གཡང (10, 12)	bull
ཤོ (17)	a cough
ཤོ་བྱུག (17)	to cough
ཤོག་བརྒྱུ (13)	movie, film
དགའ་པོ (10, 13)	to like
དམེ་གཙ (8)	teacher
དགུང་ལོ (7)	year, age (hon)
དགོངས་པ (18)	thinking, thought (hon)
དགོངས་པ་མ་འཚོམས (5, 18)	(I am) sorry (hon)
དགོས (9, 10, 14, 15)	to want, to need, should
དགོང་དག (11)	afternoon, early evening
དགོང་དག་རེ་བཞིན	every evening
དགོངས་དག (5)	sorry, excuse me
དགྲ (10)	enemy
མགོ (10)	head
མགོ་རྒྱ (10)	headache
རྒྱ་བྱུགས་པོ (8)	quickly, fast
མགོན་ཁང (15)	guesthouse
མགོན་པོ (14, 17)	guest
འགྲོ (8, 11)	to go
འགྲིགས (12)	to be okay, permissive
འགྲིགས་ཀྱི་རེད། (12)	It is okay, yes

མཁའ་ལགས་ (9)	teacher (hon)
ཁྱེད་ཀྱི་ (5)	India (ཁྱེད་ཀྱི་)
ཁྱེད་ཀྱི་ལུང་ (5)	Indian (ཁྱེད་ཀྱི་ལུང་)
ཁྱེད་ཀྱི་ (5)	China
ཁྱེད་ཀྱི་ (5)	Chinese person/people
ཁྱེད་ཀྱི་ (10)	Chinese food
ཁྱེད་ཀྱི་ལགས་ (5)	Chinese person/people
ཁྱེད་ (16)	to put, verbalizer
ཁྱེད་ཀྱི་ལྟ་ (A III)	comb (n)
ཁྱེད་ཀྱི་ལྟ་ཁྱེད་ (A III)	to comb
ཁྱེད་ཀྱི་ (9)	to wait
ཁྱེད་ (9)	door
ཁྱེད་ཁྱེད་ (9, 16)	to close a door, to shut
ཁྱེད་ཁྱེད་ (9)	to open a door, to open
ཁྱེད་ཀྱི་ (18)	dollar, yuan
ཁྱེད་ཀྱི་ (4)	desk, small table

{ང}

ང་ (5)	first person singular
ང་ཚོ་ (5)	first person plural
ང་གཉིས་ (10, 13)	first person dual
ང་ལ་གསོ་ (17)	rest
ང་ལ་གསོ་ཁྱེད་ (17)	to rest

རྩ (10)	to cry
རྩ (14)	face
རྩ ཚ	embarrassed
རྩ ཤམ (7)	to know (a person)
རྩ ཤམ པ (7)	acquaintance
རྩ སྤྱད (14)	introduction
རྩ སྤྱད་བྱེད (14)	to introduce
རྩ སྤྱད་གནང (14)	to introduce (hon)
རྩ སྤྱད་ཞུ (14)	to introduce (hon (hum))
མངག (10)	to order (as in 'to order food')
མངར་མོ (10)	sweet
དངུལ (13, 18)	money
ལྔ་པོ (9)	early
ལྔ་པོ (18)	blue
ལྔ་མ	in the past, previously (ལྔ་མ)
ལྔ་ལ (9)	before, prior (ལྔ་ལ)
{ཅ}	
ཅ ལག	things, stuff
ཅིག	indefinite article, a (and variants: གཅིག ཞིག)
ཅོ་ཅོ (7)	older brother
གཅིག པ (18)	the same, identical
གཅིག (4, 10)	one, a (and variants: ཞིག ཅིག)

གཅིན་པ་ (A III, 16)	urine
གཅིན་པ་བཏང་ (A III, 16)	to urinate
བཅག	to break (v)
བཅར་ (12, 14)	to come (hon (hum))
{ཆ}	
ཆག	to break (nv)
ཆང་ (10)	barley beer
ཆང་མ་ (7)	marriage
ཆང་མ་གྱུག་ (7)	to get or be married
ཆང་མ་སྒྲོན་ (7, 16)	to get or be married (hon)
ཆམ་པ་ (17)	a cold, the flu
ཆམ་པ་གྱུག་ (17)	to have a cold or the flu
ཆར་པ་ (8, 10)	rain
ཆར་པ་བཏང་ (8, 10, 16)	to rain
ཆར་པ་འབབ་	to rain (rain falls)
ཆིབས་ (13)	to ride (hon)
ཆིབས་གནང་	to ride (hon)
ཆུ་ (10)	water
ཆུ་ཁོལ་ (10)	boiled water
ཆུ་ཚོད་ (9)	watch, clock, time of day
ཆུང་ཆུང་	small
ཆེ་ཆུང་ (18)	size

ཆེ་དགུལ (9)	too big, too much
ཆུ་པོ (10)	big
ཆོག (10)	to let, to allow
མཚོད (16)	to wear, to drink, to eat (hon)

{E}

ཇ (10)	tea
ཇ་མངར་མོ (10)	sweet tea
ཇ་སྐབ་མ (13, 16)	Tibetan butter tea
ཇོ་ཇོ	see ཅོ་ཅོ
ཇེས་མར (8)	later, after
ཇེས་མར་མཇུག་ཡོང	see you later
ཇུང་བྱ (18)	green
མཇུག (12)	to meet, to see (hon)
བཇེད (13)	to forget

{ཉ}

ཉལ (11)	to sleep
ཉི་མ (4)	sun, day, a personal name
ཉིན་དགུང (9)	noon, midday
ཉིན་ལྟར་རེ་བཞིན (16)	everyday, usually

ཁྱང་ཁྱང་	little, few
ཁྱེ་ལྔ་	close, nearby
ཁྱོ་ (11, 18)	to buy
གཞིན་ཁྱུ་ (11)	to fall asleep (nv)
མཉམ་དུ་ (11)	together
རྒྱུང་པ་ (10)	old (things)
ཞིན་ (13)	to find
སྒྲུག་པོ་ (7)	trouble, bothersome
སྒྲིང་ (15)	heart
སྒྲིང་ཇེ་པོ་ (15)	cute (adj), to have compassion or pity (v)
སྒྲུང་ (17)	to be ill (hon)

{5}

ཏག་ཏག་ (9)	exactly
རྟུག་ར་ (A III)	a fart (also རྟུག་འི་ and རྟུག་རི་)
རྟུག་ར་བཏང་ (A III)	to fart
རྟོག་ཙམ་ (7, 9)	a little
བཏང་ (8, 16)	to send out, verbalizer
རྟ་ (13)	horse
རྟུག་པར་ (11)	often
བརྟག་དཔྱད་ (17)	examination, research
བརྟག་དཔྱད་བྱས་ (17)	to examine, to research (also བརྟག་དཔྱད་བྱས་)
ཞུ་ (8, 13)	to look, to watch, to read

ཕྱད་མོ་ (13)	a program, a show
ཕྱད་མོ་ཆེན་མོ་ (13)	exciting, interesting
ཕྱོག་ (or ཕྱོགས་) (10)	to be hungry
ཕྱོད་ བྱང་ (17)	coat
ཕྱོན་ཀ	fall, autumn
ཕྱོན་ (17)	to show, to exhibit
བལྟ་ན་ (17)	see
བལྟ་ན་གནང་ (18)	to show (hon)
 {ཐ}	
ཐག་ཉེ་པོ་ (15)	close, nearby
ཐད་	to go (hon)
ཐབ་ཆི་ (17)	button
ཐབས་ཤེས་ (10)	way (as in 'no way to do something'), means
ཐིགས་པ་ (A III)	drop (n)
ཐིགས་པ་གྲུག་ (A III)	to drip
ཐུག་པ་ (14)	noodle soup
ཐུགས་ (15)	mind (hon)
ཐུགས་ཁྲུལ་མ་གནང་ (15)	don't worry
ཐུགས་རྗེ་ཆེ་	thanks, thank you (hon)
ཐུགས་ཆེ་གནང་ (9)	thank you (hon)
ཐུགས་རྗེ་ཆེ་ཁྱེད་	thank you (hon+(hum))
ཐུབ་ (15)	to be able to do something (mostly physical)

ཐངས་ (16)	times (as in 'three times) (ཐངས་མ)
ཐོབ་ (10)	to win, to get
མཐོང་ (13)	to see (nv)
འཐུང་ (10)	to drink
[ད]	
ད་ (9)	now
ད་ཀྱི་ (9)	now
ད་དུང་ (17)	also, furthermore
ད་ལོ་ (7, 13)	this year
དང་ (7, 9)	and, associative particle
དང་པོ་ (4, 9)	first
དུས་ (13)	when, while, during
དུས་ཚོད་ (9)	time
དེབ་ (4)	book
དེ་ནས་ (11)	from then, and then...
དེ་ (4)	that
དེ་ཚོ་ (5)	those
དེ་རིང་ (9)	today
དྲོ་ (13)	polite imperative marker
དྲག་ (17)	to recover, to get well
དྲགས་ (9)	too, excess
དྲན་ (13)	to remember

ཁྲིམ (10)	smell (n)
ཁྲིམ་སྒྲུམ (10)	to smell (verb)
གདོང (11)	face
གདོང་གཤིས	face color
བདེ་པོ (13)	pleasant, comfortable
མདང་དགོང (16)	last night
མདོག་ཉེས་པོ (15)	ugly
མདོང་མོ (16)	churn
འདི (4)	this
འདི་ཚོ (5)	these
འདོད (10)	desire, want
འདོད་རྒྱུས (10)	greed
ལྷོག་ཅག (17)	bad (also ལྷོག་ཆགས་)
འདིར (9, 13)	here
འདུག (8, 9)	existential verb (evidential), verb complement
འདྲི (17)	verb ending indicating that the verb 'seems' or 'appears to be'
བཞུད (12, 13)	to sit, to live
. {མ}	
མི (8, 10, 17)	to be ill
མི (11)	if, conditional particle
མི་ཚ (17)	illness

ནག་པོ་ (5)	black
ནང་ (8)	family, inside
ནང་ལ་ (8)	family, inside
ནས་ (6, 11)	from, after, ablative case marker
གནང་ (8)	to do (hon)
གནང་ས་ཉིན་ཀྱི་ (9)	the day after tomorrow
གནམ་ (13)	sky
གནམ་གྲུ་ (13)	airplane
གནམ་གྲུ་འབབ་མང་ (14)	airport
སྟལ་ (9)	oil
སྟེ་ལེན་ (16)	reception
སྟེ་ལེན་བྱེད་ (16)	to receive
སྟེ་ལེན་ཞུ་ (16)	to receive (hon(hum))

{པ}

པ་ (7)	nominalizer
པ་འདྲ་ (17)	appears as if (verb + -).
པ་ལགས་ (7)	father (པུ་ལགས་)
པ་སངས་ (4)	Venus, Friday, personal name
པ་སྟེ་ (13)	ticket
པགས་པ་ (17)	skin
པས་ (4)	question particle for information questions
བླ་བྲུ་ (7)	child, children (from Written བླ་བྲུ་)

རོ་རྩལ་ (13)	raven (also རོ་རྩལ་)
དུམ་ཁྱེད་ ཀ	spring
ལྷ་མོ་ (16)	barley flour mixed with butter tea
སྤུ་པ་ (4)	Saturn, Saturday, person name
སྤོ་ལོ་ (16)	ball
སྤོ་ལོ་རྒྱུ་ (16)	to play ball
སྤྲོད་ (13)	to give
སྤྲོད་གནང་ (13)	to give (hon)
སྤྲོད་ཀྱི་ (16)	wolf
སྤྲོད་བཏང་ (16)	usually

{པ}

པམ་ཐོགས་ (15, 17)	benefit, beneficial
པམ་ཐོགས་མགོན་ཁང་ (15)	Pentoc Guesthouse
པམ་རྒྱུ་ (10)	reciprocal, mutual
པར་	over there, back (as in 'back and forth')
པར་རྒྱུ་ (13)	back and forth
པལ་ཆེ་ར་ (17, 18)	probably
པུ་ར་བྱ་ (5)	Jupiter, Thursday, personal name
པུལ་ (14)	to give, to present (hon)
པེབས་ (7, 18)	to come, to go (hon)
པོ་ར་པ་ (10, 13)	bowl (for eating or drinking tea)
པུ་གྱ་ (4)	child, children [པུ་གྱ་]

ལྷན་ལས་ (8)	work, job (hon)
ལྷན་ཤིངས་གནང་ (14)	welcome (after a long trip) (hon)
ཕྱི་ཁྱེལ་ (6)	foreign country
ཕྱི་ཁྱེལ་མི་ (6)	foreigner
ཕྱིན་ (8)	to go (past)
ཕྱད་ཀ་ (9)	half, a half
ཕྱེ་ (7)	to be open (འཕྱེད་)
ཕྱ་གུ་ (7)	child, children (also ཕྱ་གུ་)

{བ}

བ་ (5)	boy
བུ་མོ་ (5)	girl
བོད་ (5)	Tibet
བོད་སྐད་ (8)	Tibetan (spoken) language
བོད་པ་ (5)	Tibetan (person)
བོད་མི་ (5)	Tibetan (person)
བོད་རིགས་ (5)	Tibetan (people)
བོད་ཟས་ (10)	Tibetan food
བོད་ཟས་ཐུང་ (10)	Tibetan restaurant
བོད་ཡིག་	Tibetan (written) language
བྱས་	to do (past)
བྱས་ན་ (7, 13)	then, in that case
བྱས་ན་ (15)	to think, to hold an opinion

ཏྱུང་ (8, 16)	to do
ཏྱུང་ (13)	to get
ཏྱུག་ (16)	to pour
ཏྱུལ་ (15)	to be busy
རྒྱུར་ཁ	summer
རྒྱུན་ཇི་ (6)	England
རྒྱུན་ཇི་འཇི་མི་ (6)	English person
རྒྱུན་ཇི་འཇི་སྐད་	English language
འཕྱེད་ (9)	to be open
འབབ་ (14)	to land, to fall, to descend
འབྲི་ (14)	to write
འབྲི་ (11)	female yak
འབྲས་ (11)	rice
རྒྱུག་མཁ་ (7)	forget it, never mind
ཅོད་ རྟེན་ (10)	completely (adv)
ཡུང་ (15)	to study
ཡུང་ བཀྲང་ (15)	to study (hon)
མི་མོ་དཀར་པོ་ (9)	white sugar (also སྒྱུ་མ་ཀར་)
ཐུག་ཁང་ (9)	post office

{མ}

མ་ (4, 9)	negative marker
མ་གཞི་	down there

མ་ཉིང་ (13)	never, to have never experienced
མ་ཟད་ (10)	not only
མང་ཉུང་ (18)	amount
མང་པོ་ (10)	many
མར་ (16)	down, downwards
མར་ (16)	butter
མར་བཤེས་ (17)	to unlace, to undo
མི་ (5)	person, man (generic)
མི་རིགས་ (5)	nationality
མི་འདུག་ (9)	negative existential verb marker (evidential)
མིག་ (4, 18)	eyes
མིག་ཚུ་ (10)	tears
མིག་ཚུ་བཏང་ (10)	to shed tears
མིག་དམར་ (4)	Mars, Tuesday, personal name
མིང་ (6)	name (མིང་ལ།)
མིང་པ་ (17)	throat
མིན་ (7)	negative linking verb marker
མེད་ (7)	negative existential verb marker
མོ་ཏེ་ (13)	vehicle, motor
མོ་ཏེ་བཏང་ (15)	to drive a car
མོག་མོག་ (10)	steamed dumplings
མོའོ་ཅེ་	cents (in tens)
མུང་ (13)	ever, to have experienced

དམར་མོ (17)	red (དམར་མོ)
མི་ལམ (A III)	dream
མི་ལམ་བྱང (A III)	to dream
མོ་ཤོ་ལགས (9)	a polite address for an older woman [མོ་ལགས]
མིན (17)	medicine
མིན་ཁང (8)	hospital
མིན་ལེབ (17)	pill
མིན་རྩིས་ཁང	Tibetan hospital
མུ་གུ (4)	pen

{ཅ}

ཅང (10)	because, causal connective
ཅམ (18)	a little more than X, diminutive particle
གཅང་མ (15)	clean (adj)
བཅོངས (13, 18)	to sell
ཅ་ལ (12)	beside, at the side of (a person)
ཅམ་ཁྱུ (10)	bag for carrying barley
ཅམ་པ (13, 16)	roasted, ground barley
ཅིས (13)	to calculate, to plan, future aspect marker

{ཆ}

ཆ (17)	to be sore
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ཚ་ལྷོ (7, 10)	hot
ཚ་བ་རྒྱུག (17)	to have a fever
ཚང་མ (13)	all
ཚར (13)	to be finished, completive particle
ཚིག (4)	word
ཚིག་གསར (4)	new words
ཚིག་མཛོད (4)	dictionary
ཚེས་པ (12)	date
ཚུར (7)	hither, forth (as in 'back and forth')
ཚོ (1)	plural marker
ཚོང	to buy and sell, to trade
ཚོང་པ (5)	businessman, trader
ཚོང་ཁང (6)	shop, store
ཚོས་གཞི (15)	color
ཚུ (6, 13)	salt
མཚན (3)	name (hon) (མཚན་ལ)
འཚོ་བ (7)	life, livelihood
འཚོ་མས (15)	to be angry (hon)
{ }	
མཛོད (4)	treasure

{ཞི}

ཞི་མུག (4)	pencil
ཞི་ཕ་ལག (17)	food (hon)
ཞི་ལྗོ	hat
ཞི་ལི (5)	cat
ཞིང (8)	field
ཞིང་པ (8)	farmer
ཞིམ་པོ (10)	tasty, delicious
ཞི (6)	to call, to request (hon(hum))
ཞི་འགས (10)	very, extremely
ཞི་པོ་ཞིག (18)	extremely, incredibly
ཞིང (8, 13)	to fear, to be afraid
ཞོགས་པ (10, 11)	morning [ཞོགས་གས།]
གཞན་དག (18)	other
གཞས (A III)	song
གཞས་བཟང (A III)	to sing a song
གཞིས་ཀ་ཙུ (6)	Shigatse
གཞི་ནས (16)	just now, finally
བཞུགས (13)	to sit, to live (hon)
བཞོན (13)	to ride (on a horse, a bike)
བཞུགས (18)	to sit, to stay (hon)
བཞུགས་གནང	to sit, to stay (hon)
བཞུགས་གདན་འདྲེན་གས།	Sit down please (hon)

{ཟ}

ཟ (10, 11)	to eat
ཟཁང (10)	restaurant
ཟེན (9)	to grab, before (when telling time)
ཟེར (9)	to call
ཟླ་བ (12)	month, moon, personal
གཟུང་ལམས་ (4, 12)	week
གཟིགས་ (13, 18)	to see, to buy (hon)
གཟིམ་ཁང་ (7, 15)	family, house (hon)
གཟུགས་སྒོ་ (10, 13)	body
བཟང་སྒོ་ (10)	upright, righteous
བཟོ་པ་ (8)	factory worker
བཟོ་ (8, 16)	to make, to do

{འ}

འི	genitive marker (and variants: ཁི ཁྱི ཁྱི)
འོ་ན་ (5)	well then, then....
འོ་མ་ (10)	milk
འོང་ཡག་	ya, mmmm
འོག་མ་ (7)	younger brother or sister
འོག་མ་བུ་ (7)	younger brother
འོག་མ་བུ་མོ་ (7)	younger sister

{ཡ}

ཡག (13)	infinitive particle (before verbs other than 'to come' or 'to go'); nominalizing particle
ཡག་ངོ (10, 13)	good
ཡག་པོ་ཅིག་གུང་སོང	it was great (for both of us)
ཡག་ཤོས (15)	best
ཡང (10, 13)	too, also [ཡའི]
ཡང་བསྐྱར (11)	again
ཡར (14)	up, upwards
ཡར་གྱུག (17)	to button up
ཡར་ཐེབས (7, 16)	come in (hon)
ཡི་གེ (13)	letter
ཡི་གེ་བཏང (A III)	to send a letter
ཡིག་ཆ་དྲ་ (A III)	examination
ཡིག་ཆ་དྲ་བཏང (A III)	to take an examination
ཡིན (5)	linking verb, intentional verb complement
ཡིན་པ་འདྲ་ (17)	it seems as if (verb complement)
ཡིན་ན	if, conditional verb complement
ཡིན་ནའི (7, 13)	but, however
ཡུན་རིང (14)	long time
ཡོང (12)	to come
ཡོང་ང (10, 12)	sure, alright

ཡིག་རད། (7)	existential verb ending, verb complement
ཡོད། (7)	existential verb ending, verb complement
ཡོད་ནས (9)	after, past (in telling time)
གཡག (7)	yak
གཡག་མགོན་ཁང་ (15)	Yak Hotel
གཡར	to lend, to borrow, to rent
 {ར}	
ར (7)	locative marker; affixed to open syllables
ར་བཞི (10)	to be drunk
རག	to obtain, to get
རང (4, 18)	second person singular pronoun, reflexive pronoun
རང (13)	limiting particle, not so....
རི་ཕིན (6)	Japan
རི་ཐང (10)	rabbit
རི་ལི (13)	railroad, train
རིང་པོ	long
རིང་ཐུང (18)	distance, length
རྩ་རྩ (17)	progressive intensifying particle (more and more)
རྩམ་སྤུ (10)	turtle
རེ་རེ (17)	each, every
རད། (4, 5)	linking verb ending

རྟེན་སྒྲུབ་ (15)	help
རྟེན་སྒྲུབ་པ་ (15)	helper, friend
རྟེན་སྒྲུབ་ཀྱིས་ (15)	to help, please
རྟེན་སྒྲུབ་གནང་།	to help, please (hon)
བརྒྱུ་ (13)	to lose (something)

{12}

ལ་ (7)	locative marker
ལག་པ་	hand
ལག་གྲུབ་སྒྲུབ་ (18)	gloves
ལག་སྒྲུབ་ (4)	polite particle
ལངས་ (11)	to rise, to get up
ལང་ (10)	to say, to talk
ལམ་ཁ་ (14)	road (ལམ་ཀློང་)
ལམ་སྒྲུབ་ (10)	immediately (ལམ་སྒྲུབ་)
ལས་ (18)	comparative particle
ལས་ཀྱི་ (8, 11)	work
ལས་ཀྱི་ཁྱེད་ (A III)	to work
ལས་ཁུངས་ (18)	work unit, job location, office
ལས་སྒྲུབ་པོ་ (13)	easy
ལོ་ཐོ་ (12)	calendar (ལོ་ཐོ་ཐོ་)
རྒྱལ་སྒྲུབ་སྒྲུབ་ (16)	custom (cultural)
ལག་སྒྲུབ་སྒྲུབ་ (8)	OK, alright

ལོ (7, 13)	year, age
འོས (18)	question particle after adjectives

{ཤ}

ཤ (10)	meat
ཤ་འབྲས (10)	rice and meat with potato curry
ཤག (14)	complete marker, inferential marker
ཤད་རྒྱག (16)	to stir, to mix
ཤུགས (17)	strength
ཤེས (4, 14, 15)	to know, to be able
ཤླ་བུ (4)	paper [ཤླ་གྲྭ]
ཤོར (17)	to arise, verbalizer
ཤོས (15)	superlative marker
བཤད (14)	to speak
བཤེ་བཤེ (A III)	scolding (n)
བཤེ་བཤེ་བཤང (A III)	to scold

{ས}

ས	earth, place (tea drinking place, buying things place, etc.)
སང་ཉིན (7, 12)	tomorrow
སྤ་པོ (10)	hot peppers, chilli pepper
སྤྱ (6)	who (WH question)

སྤ སྤ (7)	who (WH question, asking for a list)
སེམས་ཁྱུ་ (15)	to worry
སེམས་ཁྱུ་མ་གཏང་ (15)	don't worry
སྤ (11, 15)	tooth, teeth
སྤ་གྲུག་ (16)	to bite
སྤང་ (14)	went, evidential marker
སྤྱུ་ (16)	to mix
སྤྱེད་སྤ (10)	to arrive
སྤྱོད་བྱ་ (8, 16)	school
སྤྱོད་བྱ་བ་ (8)	student
སྤྱོད་སྤྱོད་ (8)	learning, studies
སྤྱོད་སྤྱོད་བྱེད་ (8)	to learn, to study
སྤྱོད་དོད་ (4)	textbook
སྤྱོད་སྤྱུག་ (8)	student
སྤྱོད་ཚན་ (4, 8)	lesson
གསར་པ་ (4)	new
གསར་པ་གསར་རྒྱུང་	absolutely fresh
གསལ་པོ་ (11)	clear (adj)
གསུངས་	to speak, to say (hon)
གསོལ་པ་ (16)	tea (hon)
གསོལ་སྤོན་ (17)	medicine (hon)
བསམ་སྤོ (16)	thought (n)
བསམ་སྤོ་ངུང་ (16)	to think

བསྟུན་ (14)

to go to meet

{5}

རྟོག་ (4, 5)

to know, to understand

འགྲིལ་ (13)

Delhi

ལྷ་ས་ (6)

Lhasa

ལྷག་པ་ (4)

Mercury, Wednesday, personal name

ལྷ་མ་གྲོག་ (18)

shoes (རྟོག་ལྷ་མ་གྲོག་)

{14}

ཨ་ཅག་ (7)

older sister

ཨ་ཅག་ལགས་ (7, 18)

term of address for women above 30 years old
(or so)

ཨ་ཙཱ་ (13)

towel

ཨ་ཁག་

Anna (name)

ཨ་ནི་

well then, and so

ཨ་མ་ལགས་ (7)

mother

ཨ་ལས་ (4)

ah!, oh!

ཨ་མེ་རི་ཀ་ (6)

United States

ཨ་ཁྱིས་ (17)

exclamation

ཨུ་ལུ་ (18)

socks

ཨོ་ལོས་ (4, 12)

hello

ཨོ་ (12)

oh

ਭਾਵ ਗੁਣ (18)

number

ਭਾਵ ਫੈ (8, 17)

doctor

English-Tibetan Glossary

a, one (4, 10,	གཅིག (ཞིག ཅིག)
(not) at a.l (17)	ཁྱེད་ཀྱིས་
...appears as if (17)	པ་འདྲ་
ablative marker, from (9)	ནས་
able, can (auxiliary verb of physical) (15)	ཐུབ་
able, can (non-physical) (8)	ཤེས་
about to, just (10)	ཐུབས་
addition, also (10, 17)	ད་དུང་
adverbial limiter (X not too much) (10)	མང་
afraid (verb) (8)	ཞེད་
after, past (9)	ཡོལ་ནས་
again (adverb) (11)	ཡང་འགྱུར་
age (hon) (7)	དུང་ལོ་
age, year (7)	ལོ་
agent marker (ergative) (14)	གིས་ གྱིས་ ཡིས་ གྱིས་ and ས་
airplane (13)	གཞི་མེ་ཁྱུ་
airport (15)	གཞི་མེ་གྱུ་འཕགས་ཁང་
all (14)	ཚང་མ་
alright, OK (9)	ལགས་སྟེ་
also, too (10, 13)	ཡང་ [ཡའི]
and, with, conjunction (7, 9)	དང་
angry (hon) (18)	འཚོམས་

Anna (13)	ཨ་ནག
arise (verb), verbalizer (17)	ཤོར
arrive (verb) (10)	སླེབས
ask, question (10)	སྐད་ཆ་ དྲི
associative particle, with (15)	དང
at (7)	ལ/ར
back and forth (10)	ཕར་ཚུར
bad (17)	སླུག་ཅག (also སླུག་ཆགས)
ball (16)	སྒོ་ལྔ
barley beer (11)	ཆང
because (15)	ག་རེ་རེད་ ཟེར་ན།
because, causal connective (10)	ཅང
before (in time), to reach, to grasp (9)	ཟིན་པ
before, prior (9, 15)	སྔོན་ལ
behind (preposition)	ཐྱད་ལ
beneficial (17)	ཕན་ཐོགས
beside (postposition) (12)	འཕྲིས་ལ
best (15)	ཡག་ཤོས
bicycle (13)	ཀང་སྒྲི་རིལ (also ཀང་ལྟོར་ or ཀང་སྒྲི་རིལ)
bird (9)	བྱ
bite (16)	སོ་ཁྱུག
black (5)	ནག་པོ

blue (18)	སྒྲོན་པོ་
boat	ཐོག་
body, health	གཟུགས་པོ་
body, health (hon) (15)	སྒྲུ་གཟུགས་
boil (nv) (16)	འཁོལ་
boil (caus) ¹²⁶ (16)	སྐྱོལ་
book (4)	དེབ་
borrow/lend (14)	གཡར་
bowl (10, 13)	ཕྱོར་པ་
boy (5)	པ་
break (c, v)	བཅག་
break (nc, v)	ཆག་
bull (9, 10)	ཁྲུང་
businessman (8)	ཚོང་པ་
busy (15)	བྱུང་བ་
but, however (13)	ཡིན་ནའི་
butter ¹²⁷ (16)	མར་
butter tea (13, 16)	ཇ་སྒྲུབ་མ་
button (17)	ཐྱབ་ཆེ་
button up, to do up (17)	ཡར་ཁྱུག་
buy (hon verb) (8, 14)	གཟིགས་

¹²⁶ This is the voluntary, or non-causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these two kinds of verbs.

¹²⁷ Particularly the butter that comes from the female yak (or འབྲི་).

buy and sell, trade (verb)	ཚོང
calculate, plan (verb, auxiliary) (13)	ཉིས
calendar (12)	ལོ་ཐོ (ལེག་ཐོ)
call (be called) (6)	བེར
call, request (hon(hum) verb) (6)	ཞུ
carpet for the floor (12)	ས་གདན
carry (verb) (10)	འཁུར
cat (5)	ཞི་མི
cents (in tens) (18)	མོག་ཅེ
ceremonial scarf (15)	ཁ་བརྟགས
chair (4)	རྒྱུ་བུ་ཁྱུག
cheap (15)	ཁེ་པོ
cheap (15)	མོང་ཆུང་ཆུང
China (5)	ཁྱུ་ནག
Chinese food (10)	ཁྱུ་བྲས
Chinese person/people (5)	ཁྱུ་རིགས
Chinese person/people (5)	ཁྱུ་མི
churn (noun) (16)	མདོང་མོ
clean (15)	གཙང་མ
clear (adj) (10, 11)	གསལ་པོ
close a door (16)	མོ་ཁྱུག
close, nearby (15)	ཐག་ཉེ་པོ
coat, jacket (17)	སྟོད་ཐུང

cold (10)
 cold (noun, have a 'cold') (17)
 cold (verb, 'to have a cold') (17)
 color (18)
 come (hon(hum)) verb) (12, 15)
 come (verb) (12)
 come in (hon, lit: come up) (16)
 come/go (hon verb) (8, 14)
 comparative particle (18)
 completely (10)
 completive inferential verb (14)
 convenient, comfortable (15)
 cough (noun) (17)
 cough (verb) (17)
 country, kingdom (6)
 cry (10)
 cup (13)
 custom (16)
 date (12)
 day after tomorrow (12)
 day before yesterday (12)
 delicious, good taste (10)
 deliver (15)

གྲང་མོ
 ཆམ་པ
 ཆམ་པ་གྲག
 ཆོས་གཞི
 བཅུར
 ཡོང
 ཡར་ཕྱབས
 ཕྱབས
 ལ་ས
 བད་དེ
 གཤ
 བདེ་པོ
 གྲོ
 གྲོ་གྲག
 གྲུལ
 ང
 ངཀར་ཡོལ
 ལྷགས་སྟོལ
 ཆོས་པ
 གནངས་ཉིན་ཀ
 བ་ཉིན་མོ
 ཞིམ་པོ
 སྟོལ

desire, want (10)	འདོད
desk (4)	སྒྲིག་ཅེ
dictionary (4)	ཆིག་མཛོད
different, dissimilar (18)	མ་འདྲ་བ
difficult (13)	ཁག་པོ
do (hon verb), verbalizer (8)	གནང
do (verb), verbalizer (8, 16)	བྱེད
doctor (8)	ཡེམ་ཇེ (also ཡེམ་ཆི ཡམ་ཆི)
dog (5, 9)	ཁྱི
dollar, yuan (17, 18)	སྒྲི་ར་མོ
door (9, 16)	མུ
dragon (9)	འགྲུག
drink (verb) (10, 16)	འཐུང
drink, eat, wear, worship (hon verb) (18)	མཚོད
drive a car (15)	མོ་ཏ་བཏང
drunk (verb: to be drunk) (10)	ར་བཟི
dual, 'the two of us' (10, 13)	ང་གཉིས
each day, every day (17)	ཉི་མ་རེ་རེ
each day, every day	ཉིན་ལྟར་ར་བཞིན
each, every (17)	རེ་རེ
early (adverb) (9)	ལྔ་པོ
earth (9)	ས
eat (10, 11)	བ

eat, drink, wear (hon verb) (16, 17, 18)	མཚད
enemy (10)	དག
England, English person (6)	དབྱིན ཇི
English language (15)	དབྱིན ཇིའི་སྐད
evening, late afternoon (11)	དམོང དག
ever (auxiliary verb) (13)	ཟློང
everyday (16)	ཉིན་ལྔ་ར་རེ་བཞིན
exactly (adverb) (9)	དག དག
examination (17)	བརྟག དཔྱད
examine (17)	བརྟག་དཔྱད གྱིད
except for, only (with negative) (18)	ལས
existential evidential verb (8)	འདུག
existential negative verb (conjunct, ego) (7)	མེད
existential verb (conjunct, ego) (7)	ཡོད
existential verb (disjunct/non-ego) (7)	ཡོག་རེད།
existential verb ending	གི ཡོད
experienced not X, never (13)	མ་ཟློང
experienced X, ever (13)	ཟློང
extremely, incredibly (18)	ཞི་པོ་ཞིག
face (11)	གདོང
factory worker (8)	བཟོ་པ
fall (nv verb)	བགས
fall (verb) (15)	འབབ

family (7)	མངའ
farmer (8)	ཞིང་པ
fast, quickly (8)	མགྱུགས་པོ
father (hon) (7)	ཕ་ལགས་ (also པ་ལགས་)
fear (verb) (13)	ཞེད
female suffix (5)	མོ
fever (to have a fever) (17)	ཚ་བ་རྒྱག
find (14)	ཅིང་ (ཅོང་)
find (10)	ཅོང
finish (aspect marker) (14)	ཚར
fire (9)	མེ
first (4)	དང་པོ
flu (17)	ཚམ་པ
food (11)	ཁ་ལག
food (hon) (17)	ཞལ་ལག
food, meal (10)	ཁ་ལག
foreign country (6)	ཕྱི་རྒྱལ
foreigner (6)	ཕྱི་རྒྱལ་མི
forget (14)	བརྟེན
fresh (10)	གསམ་པ་གསམ་རྒྱུང
Friday (4)	ག་ཟེར་པ་སངས་
friend (female) (6)	གྲོགས་མོ
friend (male) (6)	གྲོགས་པོ

from where (question word) (6)	ག་ནས
from, ablative marker (6, 11)	ཙས
general term for a vehicle (English) (13)	མི་ཚ
generally (16)	སྒྲིང་བཏང
genitive marker (5)	གི་ གྱི་ ཀྱི་ and འི་
get, to obtain, directional verb (ego) (14)	ཐུང
girl (5)	བུ་མོ་ (བོ་མོ་)
give (verb) (14, 17)	སྤྲད
give, present (humilific verb) (15)	ཤུལ
gloves (18)	ལག་གྲུབས
go (hon verb) (7)	ཐད
go/come (hon verb) (8, 14)	ཕྱེབས
go (verb) (8, 11)	འགྲོ
go away, perfective evidential verb (14)	སྤང
go to meet, receive (15)	བསུ
god (6)	ལྷ
good (13)	ཡག་པོ་
good fortune, blessing (6)	བཀྲ་ཤིས་བདེ་ལེགས
good taste (10)	ཞེམ་པོ་
greed (10)	འདོད་རྒྱུས
green (18)	རྩང་ཁྲ
guest (15, 16)	མགྲོན་པོ་
guesthouse (15)	མགྲོན་ཁང

happy, to like (10, 16)	དགའ་པོ
hare (9)	ཡོས
hat (18)	ཉུ་མོ
he, him (5)	ཁོ
he, him (hon pn) (5)	ཁོང
head (17)	མགོ
headache (17)	མགོ་ན
hear, to know (14)	ཤོ
hello (on the phone, at the door) (12)	ཨོ་ཡོས
help (verb) (15)	རོགས
here (9, 14)	འདིར
high (adjective)	མཐོ་པོ
higher (17)	མཐོ་རུ
him, he (hon) (5)	ཁོང
hit (verb), verbalizer (16)	ཐུག
hit, strike (verb)	གཞུ
hon suffix (4)	ལགས
horse (9) (13)	རྒྱ
hospital (8)	སྤུལ་ཁང
hot (10)	ཚ་པོ
hotel (15)	མགྲོན་ཁང
house (hon) (7)	གཞིམ་ཁང
house, home (hon) (15)	གཞིམ་ཁང

how (on adj stems) (18)	ལྟ་ས
how (question word) (9, 18)	ག་འདྲ་ས
how much, how many (question word) (7)	ག་ཚོད
hungry (verb) (10)	སྒོག (or སྒོག་ས)
I, me (5)	ང
if, conditional particle (12)	ནི
ill (verb) (17)	མ
ill (hon verb) (17)	མུང
illness (14)	མཚ
immediately (7)	ལམ་སང
in (7)	ལ/ར
India (5)	ཁྱི་དཀར (also ཁྱི་གར)
Indian (5)	ཁྱི་དཀར་ག (ཁྱི་དཀར་ར)
infinitive particle (13)	ཡག
infinitive particle (14)	གག
inside (7)	ནང་ལ
instrumental case (14)	གིས་ གྱིས་ གྱིས་ ས and ཡིས
intensifier for adjectives and nouns (10)	ཁྱད
introduce (15)	ངོ་སྤྱད་བྱེད
introduce (hon verb) (15)	ངོ་སྤྱད་གནང
introduce (humilific) (15)	ངོ་སྤྱད་ཞུས
iron (9)	ཁྱུག་ས
is (4)	རེད

Japan (from Chinese) (7)	ཇི་ཡིན
jump (verb)	མཚང
just, about to (10)	གྲགས
kind, class (18)	གྲས
know, able (non-physical) (15)	ཤེས
know, to hear (14)	ཤོ
land, descend, fall (verb) (15)	འབབ
last night (16)	མདང་དགོང
late afternoon, evening (11)	དགོང་དག
learning, education (8)	སློབ་སྦྱང
lend/borrow (14)	གཡེར
lesson, class (4, 8)	སློབ་ཆུང
level, measurement (9)	ཚོད
Lhasa (6)	ལྷ་ས (ལྷ་ས་ས)
life (10)	ཚེ
lift (15)	བཏུག
like (verb with visual characteristics) (16)	དགའ་པོ་བྱེད
like (verb), happy (10, 13)	དགའ་པོ
limiting particle (13)	རང
linking verb to be (conjunct, ego) (5)	ཡིན
linking verb to be (disjunct, non-ego) (5)	ཟིན
little (adverb) (8, 9)	དྲིག་ཙམ
little, diminutive (on adj stems) (18)	ཙམ

live, sit (hon verb) (13)	བཞགས
live, sat (verb) (13)	བཞད
livelihood, life (10)	འཚོ་བ
locative marker (7)	ལ/ར
long time (15)	ཡུན་རིང་ (also ལྷན་རིང་)
look, watch (verb) (8)	ལྟ
lose (verb) (14)	བརྒྱག
ma'am (polite address for older woman) (9)	མོ་པོ་ལགས་ (མོ་ལགས་)
make, cook (16)	བཟོས
male suffix (6)	པོ
man, person (5)	མི
many (8)	མང་པོ
market (11)	སྤོམ་ལ
marriage, wedding (16)	ཆང་ས
marry (verb) (16)	ཆང་ས་བྱུག་ (ཆང་ས་བརྒྱབ་)
Mars, a person's name (4)	མིག་དམར
matters not, it is OK (9)	གཞི་གནང་གི་མ་རེད།
me, I (5)	ང
means, way (way to do something) (10)	ཐབས་ཤེས
meat, flesh (10)	ག
medicine (17)	སྨན
midday, noon (9)	ཉིན་དགུང་
milk (10)	འཛམ

mind (hon) (7)	དགོངས་པ
mind (non) (9)	ཕྱགས
minute (9)	སྒར་མ
miss (term of address for women) (18)	ཅམ་ ཅག་ ལྟགས།
mix, to plunge (16)	ཤང་ ལྷག
Monday (4)	ག་ཟེར་སྤུ་བ
money, silver (8, 13)	དངུལ
monkey (9)	ཐྱིའུ་ (ཐྱིའུ)
month, the moon (12)	སྐུང
more and more (X) (17)	རྒྱ་ རྒྱ
morning (11)	ཞོགས་པ་ [ཞོགས་གས།]
mother (hon) (7)	ཅམ་ མ་ལྟགས
mountain (17)	རི
mouse (9)	ཅི་ཅི
mouth (8, 10)	ཁ
movie (13)	སྒྲོག་གཟུགས་
much, many (10)	མང་ སྒོ
name (6)	མིང་ལ
name (hon) (6)	མཚན་ ལ
nationality (5)	མི་རིགས
near ('to a person's side') (12)	རྒྱ་ལ
need should (10)	དགོས
negative, not (4)	མ

never (auxiliary verb) (13)	མ་སྟེང
new (as of things) (4, 10)	གསར་པ
nominal suffix, generic for man (5)	པ
nominalizer, 'doer' of the action (14)	མཁལ
noodle soup (15)	ཐུག་པ
noon, midday (9)	ཉིན་དགུང
not only (10)	མ་ཟད
now (adverb) (9)	ད་ལྟ
number (also size for buying shoes) (18)	ལང་གུངས
often (11)	དྲག་པར
oh (12)	ཨྀ
oh, ah (12)	ཨ་ལས
OK, suitable (12)	འགྲིགས་ཀྱི་རེད།
OK, alright (9)	ལགས་ལོ
old (as of things) (10)	རྒྱུང་པ
older brother (7)	ཙྙམ་ཙྙམ་(also རྒྱུང་ཙྙམ་or ཙྙམ་ཙྙམ་)
older sister (7)	ཨ་ཙྙམ་
on (preposition)	སྒྲང་ལ
only now, just (16)	གཞིན་ནས
open (verb: to be open) (9)	ཐྱུ
open a door	སྒྲོ་འཕྱེད
order (verb) (10)	མངག
other, another (18)	གཞན་དྲག

outside (6)	ཕྱི
pants, slacks (18)	གོས་ཐུང་
paper (4)	ཐོག་པ་ (ཐོག་ག་)
pen (4)	ཕྱི་ཆ་
pencil (4)	ཁ་ཕྱིག་
Pentec Guesthouse (15)	ཕན་ཐོགས་མགོན་ཁང་
pepper (red) (10)	ཇི་པན་
person (7)	མི
person, man (5)	མི་
phone (noun) (17)	ཁ་པར་
picture (17)	པར་
pig (9)	ཕུག་ (ཕག་པ་)
pill (17)	སྒྲུ་ལེབ་
place (n) (10)	ཁུང་པ་
place, suffix modifying noun: '(X) place' (6)	ས་
plan to do X (13)	ཕྱི་ས་ཡོད།
play ball (16)	སྡོལ་ཆུག་
please (hon auxiliary) (11, 15)	རོགས་གནང་
plural marker (5)	ཚོ་
polite imperative marker (14)	དྲི་
polite imperative marker (7)	དང་
porcelain cup (15)	དཀར་ཡོལ་
post office (9)	ཕྱག་ཁང་

pour (16)	སྒྲིག (or སྒྲིགས)
preparation (16)	བྲུ་སྒྲིག
prepare (verb) (16)	བྲུ་སྒྲིག་བྱེད
price (15)	མོང
probably (17, 18)	ཕལ་ཆེ་ར
question (noun) (10)	དྲི་བ
question particle (4)	པས
question, ask (10)	སྐད་ཆ་དྲི
quickly, fast (8)	མགྱུགས་པོ
rabbit (10)	རི་བོང
rain (noun) (16)	ཆར་པ
rain (verb) (16)	ཆར་པ་བཏང
read (verb) (14)	སྟོན
receive as a guest (humilific verb) (16)	སྒྲི་ལེན་ཁྱེ
reciprocal, mutual (10)	ཕན་ཚུན
recover, to get better (17)	དྲག
red (18)	དམར་པོ (དམར་མོ)
remember (14)	དྲན
rest (hon verb) (17)	ངལ་གསོ་སྟོན
rest (verb) (17)	ངལ་གསོ་བྱུག
restaurant (10)	ཟ་ཁང
rice (10)	འབྲས
rice and meat with potato curry (10)	ག་འབྲས

ride (a horse, bike, etc.) (13)	བཞོན
ride (a horse, bike, etc.) (hon verb) (13)	ཆིབས
righteous, virtuous (10)	བཟང་པོ
rise, to get up (11)	ལངས
road (15)	ལམ་ག
roasted barley	རྩམ་པ (13)
roof, upstairs	ཐོག་ག
room, building (suffix for a location)	ཁང
sad (10)	སེམས་སྒྲོ་བ
salt (16)	ཚུ
same (18)	གཅིག་པ
Saturday (4)	ག་ཟེར་ཕྱིན་པ
say (hon verb) (17)	གསུངས
say, talk (10)	ལབ
say, tell (verb)	ལབ
school (8) (16)	སློབ་ག
see, (14)	མཐོང
see, to meet (hon verb) (12)	མཇུག
self, reflexive (18)	རང
sell (14)	བཙོངས
sell (verb) (18)	བཙོངས
send (verb), verbalizer (16)	བཏང
send, verbalizer (8)	བཏང

she, her (5)	མོ་ཡང
sheep (6)	ལུག
Shigatse (6)	གཞིས་ཀ་རྩེ
shoes (18)	ལྷམ་གྲོག་(རྒྱམ་གྱི་རྒྱང་གྲོག)
should, want, need (10, 15)	དགོས
show (X) to me (hon) please (18)	བསྟན་རྒྱལ་སྐད་ཀྱང་།
show, to exhibit (17)	བསྟན
sick (hon verb) (8)	སྤང
sick, ill (8)	ན
sit (hon) (8)	བརྒྱགས
sit down (hon) (16)	བརྒྱགས་གདན་འཇགས།
sit, to stay (13)	བཟད
sit, to stay (hon verb) (13)	བརྒྱགས
size (18)	ཆེ་ཆུང
skin (17)	པགས་པ
sky	གནམ
sleep (go to sleep, verb) (11)	ཉལ
sleep (fall asleep, verb)	གཉིད་བྱལ
small (15)	ཆུང་ཆུང
smell (n) (10)	རྩི་མ
smell (verb) (10)	རྩི་མ་སྒྱུམ
snake (9)	སྦྲུལ
snow (n) (10)	གངས་པ

snow (verb) (10)	གངས་འབབ
snowland, Tibet (10)	གངས་ཅན
socks (18)	ལུ་སུ
some (10)	ཁ་ཤས
sore throat (17)	མིད་པ་ཚ་བ
sore, hurt (adjective) (17)	ཚ་བ
sorry, to be sorry (hon) (7, 18)	དགོངས་པ་མ་འཚོམས།
speak (8, 15)	བཤད
speak, say (hon verb) (11, 15)	གསུངས
spicy hot (10)	ཁ་ཚ་པོ
steamed dumplings (10)	མོག་མོག
stir, to mix (16)	སྒྲུབ
stomach (10)	སྒོད་ཁོག
store (9)	ཚོང་ཁང
strength (17)	གྲགས
student (8, 17)	སློབ་ལྗེ་བ
study, learn (verb) (8)	སློབ་སྦྱང་བྱེད
study (verb)	སྦྱང
sugar	ཅི་ནི་དཀར་པོ (ཁྱིམ་ཀ་ར་)
summer (13)	དབྱར་ཁ
Sunday (4)	གཟའ་ཉི་མ
superlative suffix (15)	ལོས
sure, OK (8)	ལགས་ལོ

sure, OK (permission, acceptability) (12)	ཡོང་ང
sweet (10)	མང་ར་མོ
sweet tea (10)	ཇ་མང་ར་མོ
tag question linking verb (13)	རེད་པས
tea (10)	ཇ
tea (hon) (16)	གསོལ་ཇ
teacher (8)	དགེ་ཅན
teacher (hon), 'mister' (polite) (9)	ཅན་ལགས
tear (n) (10)	མིག་ཚུ
tear up (to shed tears) (10)	མིག་ཚུ་བདང
teeth, tooth (11)	སྤ
tell, say, ask (humilific verb)	ཞུ
textbook (4)	སློབ་དེབ
Thank you (9)	ཐུགས་རྗེ་ཆེ
that (4)	དེ
The Kirey Hotel (15)	ཁྱིད་རས་མགྲོན་ཁང
The sun, a person's name (4)	ཉི་མ
then, next (11)	དེ་ནས
then, in that case (8, 13)	དུས་ན
then, well (5)	འོན
there (over there far) (16)	ཡ་གཤི་ཡར
things (15)	ཅ་ལས
think (16)	བསམ་སྟོབདང

think (hold an opinion) (15)	ཁྱེད་ཀྱི་ཐུགས་ཀྱི་
think (verb (subject is speaker)	ཁྱེད་ཀྱི་
think, thought (hon) (18)	དཀོན་པ་
thirst (verb) (8, 10)	སྐྱུ་
thirsty (verb) (10)	ཁ་སྐྱུ་
this (4)	འདི་
this year (13)	ད་ལོ་
thought (noun) (16)	བསམ་སྒྲུབ་
throat (17)	མིད་པ་
Thursday (4)	ག་ཟེར་ཡུར་ལུ་
Tibet (5)	བོད་
Tibetan (spoken language) (8)	བོད་སྐད་
Tibetan (written) (9)	བོད་ཡིག་
Tibetan food (10)	བོད་ཟས་
Tibetan person (5)	བོད་པ་
Tibetan person (5)	བོད་རིགས་
Tibetan person (5)	བོད་མི་
Tibetan restaurant (10)	བོད་ཟས་ཟ་ཁང་
Tibet University (13)	བོད་ཡུངས་སློབ་གྲྭ་ཆེན་མོ་
ticket (from English) (14)	པ་སེ་
tiger (9)	སྔག་
time (9)	དུས་ཚོད་
time (as in 'one time) (15)	ཐེངས་

time (as in 'one time) (15)	ཐེངས་
to (7)	ལ/ར
today (9)	དི་རིང་
together (13)	མཉམ་དུ་ (མཉམ་དོ་)
Tom (6)	ཐུམ་
tomorrow (12)	སང་ཉིན་
too much, excess (18)	དུགས་
tooth (16)	མོ་
tooth, teeth (11)	མོ་
towel (13)	ཨ་ཙོར་
train (from English) (13)	རིལ་
Tuesday (4)	ག་ཟེར་མིག་དམར་
turtle (10)	རུས་སྤལ་
understand, know (6)	ཉ་གོ་
understand, know (hon verb) (6)	མཁྱེན་
undo, unbutton (17)	མར་བཤེག་
United States (7)	ཨ་མེ་རི་ཀ་
upwards, up (15)	ཡར་
urinate (16)	གཅིན་པ་བཏང་ (or ཅིན་པ་བཏང་)
urine (16)	གཅིན་པ་ (or ཅིན་པ་)
very (adverb) (10, 13)	ཞི་དུགས་ (ཞི་དུག་)
vomit (noun) (17)	སྒྲུག་པ་
vomit (nv) (17)	སྒྲུག་པ་ཤོར་

walk (n) (10)	ཆམ་ཆམ་
walk, go walking (verb) (10)	ཆམ་ཆམ་ལ་འགྲོ་
want, need, should (10, 15)	དགོས་
wash (verb) (11)	ལུ་
watch, clock, time of day, hour (9)	ཆུ་ཚོད་
water (9)	ཆུ་
water (10)	ཆུ་
wear (verb) (18)	བྱེད་
wear, eat, drink, worship (hon verb) (18)	མཆོད་
weather (17)	གནམ་གཤིས་
Wednesday (4)	ག་ཟེར་ལྷག་པ་
welcome back (hon) (15)	ཕྱག་ལེན་གནང་
well then, then (5)	འོན་
went, has gone (8)	ཕྱིན་
what (question word) (4)	ག་རེ་
whatever (10)	ག་རེ་ཡིན་ན་
whatever, is fine/OK (with me) (10)	ག་རེ་ཡིན་ན་འི་འགྲིགས་ག་
when, while, during (14)	དུས་
where (question word) (7)	ག་པར་
which (question word) (15)	ག་གི་
white (5)	དཀར་པོ་
who (question word) (6)	སྟུ་
who (question word, asking for a list) (7)	སྟུ་སྟུ་

why (question word) (15)

ག་རེ་ཡིན་ནཱ།

wolf (16)

སྦྱང་གི

wood (9)

མེང

word (4)

ཆེག

work (hon noun) (8)

ཕུག་ལས

work (hon verb) (8)

ཕུག་ལས་གནང

work (noun) (8, 11)

ལས་ཀ

work (verb) (8, 11)

ལས་ཀ་བྱེད

work unit (18)

ལས་ཁྲུངས

worry (15)

སེམས་བྱུང

(don't worry: སེམས་བྱུང་མ་
གནང་།)

worry (hon) (15)

བྱུགས་བྱུང་ (don't worry:

བྱུགས་བྱུང་མ་གནང་།)

worse (17)

སྦྱག་རྩ

worship, wear, eat, drink (hon verb) (18)

མཆོད

write (verb) (9)

འབྲི (past བྲིས)

yak (8)

གཡག

Yak Hotel (15)

གཡག་མགྲོན་ཁང

year, age (13)

ལོ

yellow (18)

སེར་པོ

yes, OK (12)

འགྲིགས་ཀྱི་རེད།

yesterday (12)

ཁ་སང (ཁྱེད་ཀྱི་སང)

you (5)

མང

you (hon) (5)

ཁྱེད་མང

You are welcome (9)

གཞི་གནང་གི་མ་རེད།

younger brother or sister (7)

འྲག་མ

younger brother

འྲག་མ་བྲ

younger sister

འྲག་མ་བྲ་མོ

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མཐུན་ཤོག་རྩལ་འགོད་པ་ལྷིས་ཅན་ཁྱང་།
དཔེ་ལྷིག་འགན་ལུར་མ་ངག་དབང་ལུན་ཆོག་ལ།

༡། །ལྷ་སའི་སྐད་ཀྱི་ཆང་གཞི་སྒྲུབ་དེབ།

(དབྱིན་ཐོད་ཤན་ལྷུང་།)

ཨའེ་ལུན་པ་ ལྷ་ཏིས་དང་།

ཉི་མ་སྒྲུལ་མས་ཚུམ་ལྷིག་བྱས།

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